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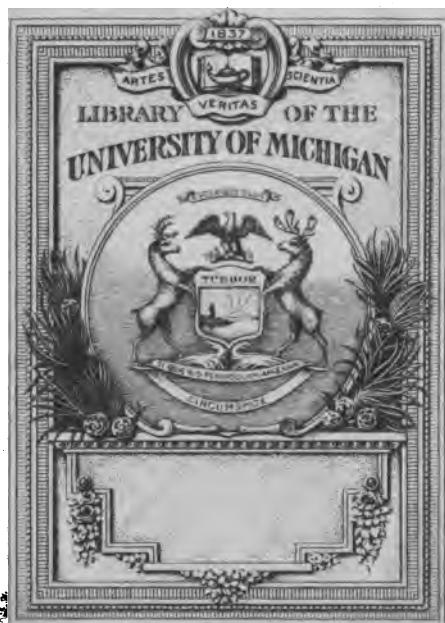
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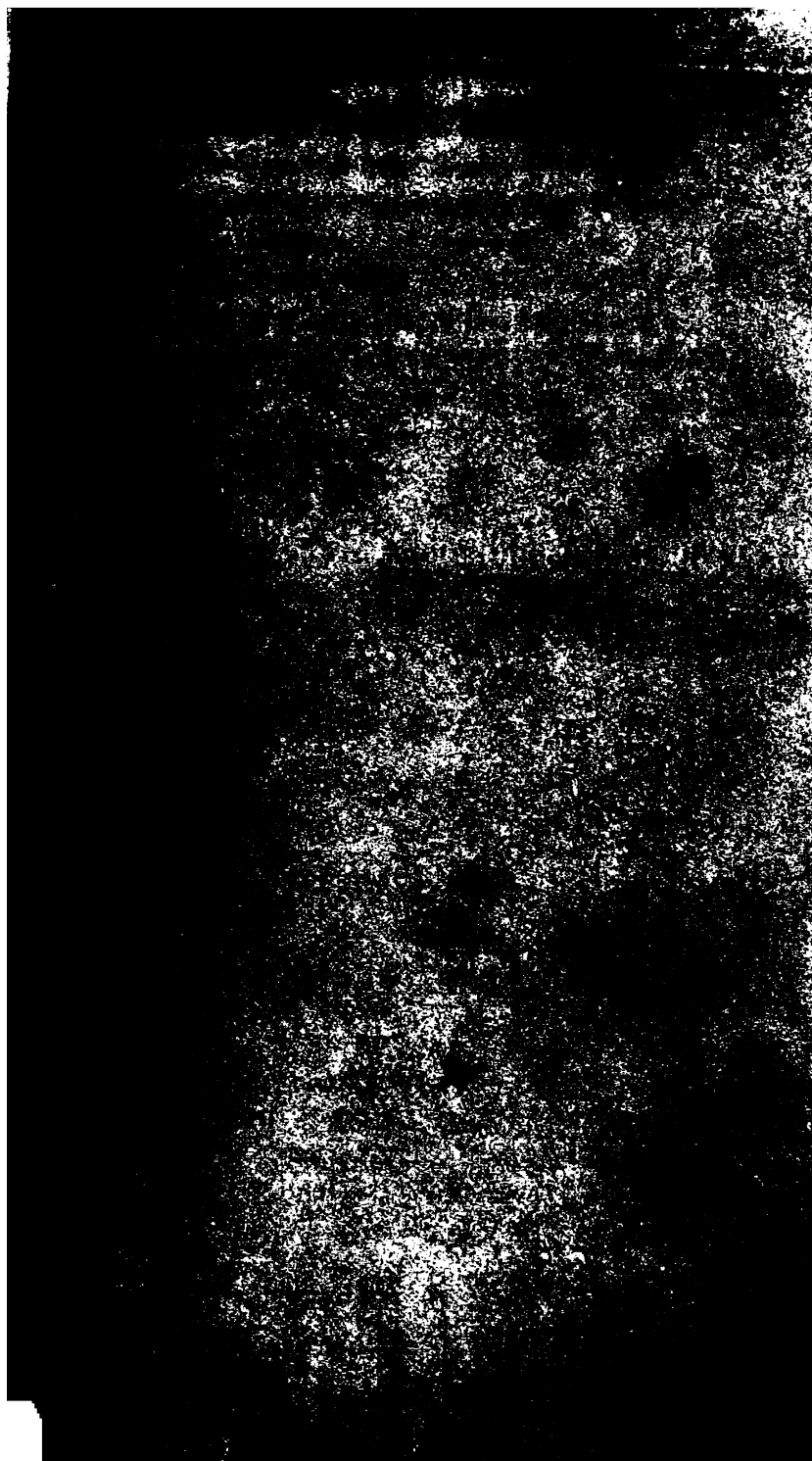
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THE

INDU HOME-LIFE

BY

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FYZABAD-CUM-AJODHYA,

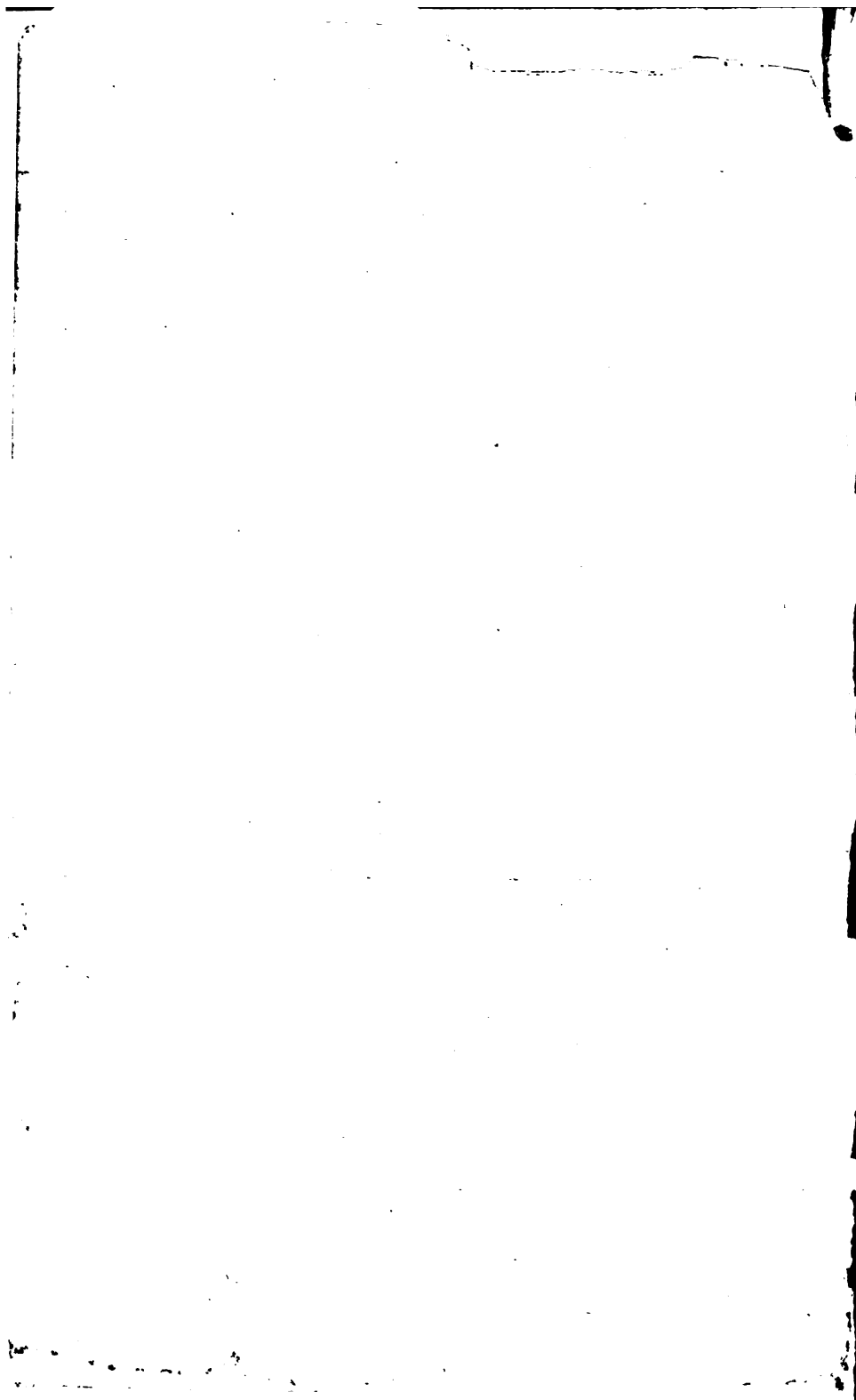
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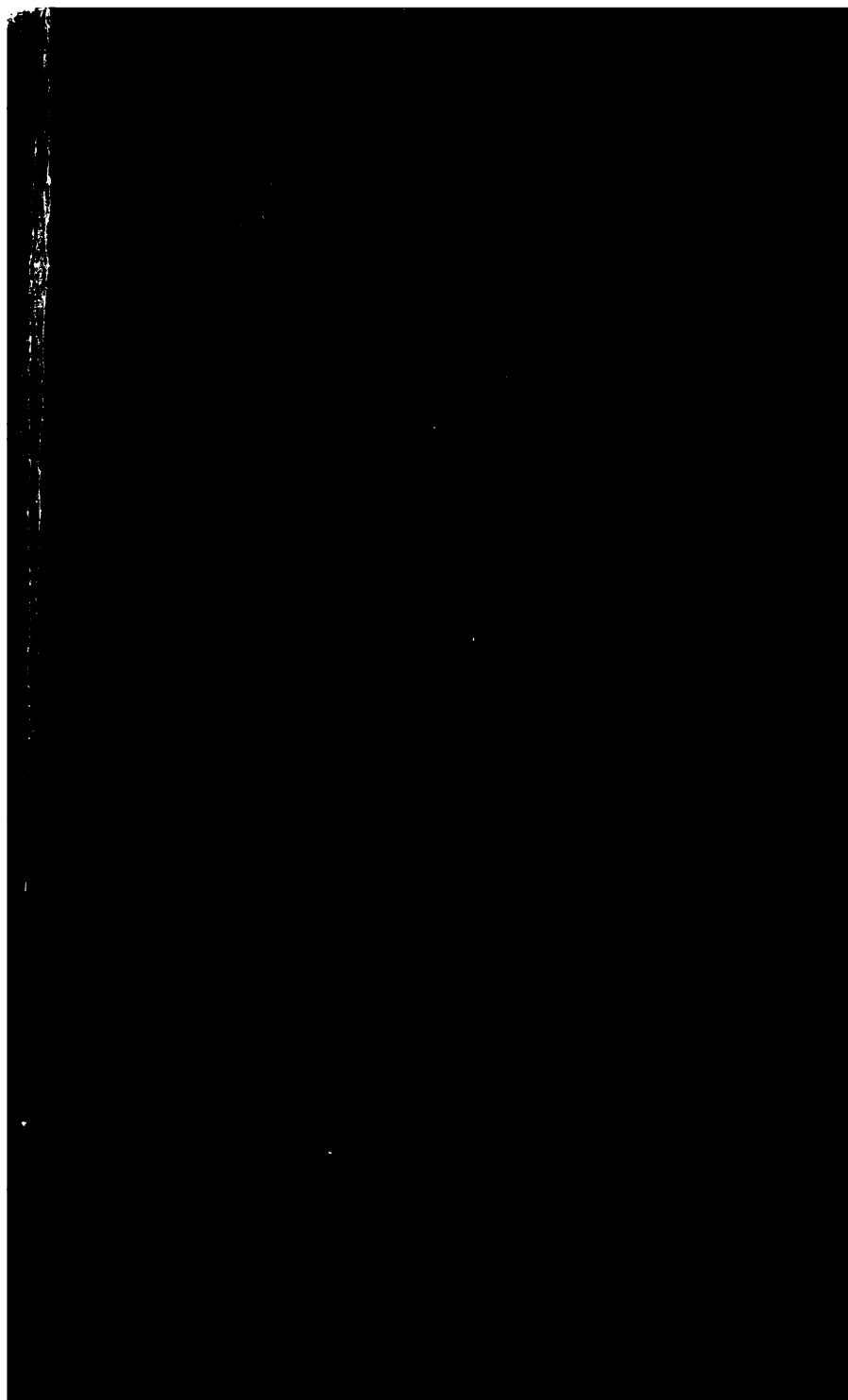
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UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

REPORT OF THE AGENT IN CHARGE

TO THE DIRECTOR

RE: [Illegible]

DATE: [Illegible]

BY: [Illegible]

**DEDICATED**

**TO**

**J. J. McLEAN, Esq., M. A.,  
OF HER MAJESTY'S BENGAL CIVIL SERVICE,**

**TO**

**WHOSE ENCOURAGEMENT**

**THE WORK**

**OWES ITS EXISTENCE,**

**BY**

**THE AUTHOR.**



Anthropology  
Heffer  
5-31-24  
10267

## PREFACE.

By the cool banks of the Ganges at Hardwar, free from the turmoil of the busy life of a legal practitioner, I was enjoying the calm repose of holidays during the Civil Court vacation of September 1888. From what I observed as an every-day occurrence at that sacred place it occurred to me that if a few notes on Religious beliefs, Social customs, Superstition and Folklore, Proverbs and Sayings, and other Miscellaneous matters in vogue among the Hindu community generally and among the country-people especially, were brought together, they will aid much in throwing a light upon the hitherto partially explored regions of the mode of life led by the common-people.

This little work is an outcome of that idea; and considering that a nation numbering two hundred millions of souls composed of different tribes, to wit Scythians, Dravidians, Aryans and non-Aryans, having a variety of creeds and speaking a variety of dialects in different parts of India, can never be one in adopting a uniform way of life, possessing similar notions about religion, or reciting the same proverbs and sayings, the task I assigned to myself was by no means an easy one. I have tried, however to make my burden light by my attempt to secure unanimity in all that obtains all over the country; and can say without the fear of falling into error that nothing prevails anywhere contrary to what has been stated in these pages. If the book ever comes to be revised by me I shall try to show the origin of these every-day occurrences and utterances and illustrate them by means of philological and explanatory notes.

I am indebted to my friend Pandit Badri Narain Misra of the Educational Department, N.-W. P. and Oudh, who cheerfully lent the aid of his valuable experience on matters connected with this undertaking of mine and assisted in looking after the plan and execution of the work.

FYZABAD:

6th February 1889.

K. M. M.



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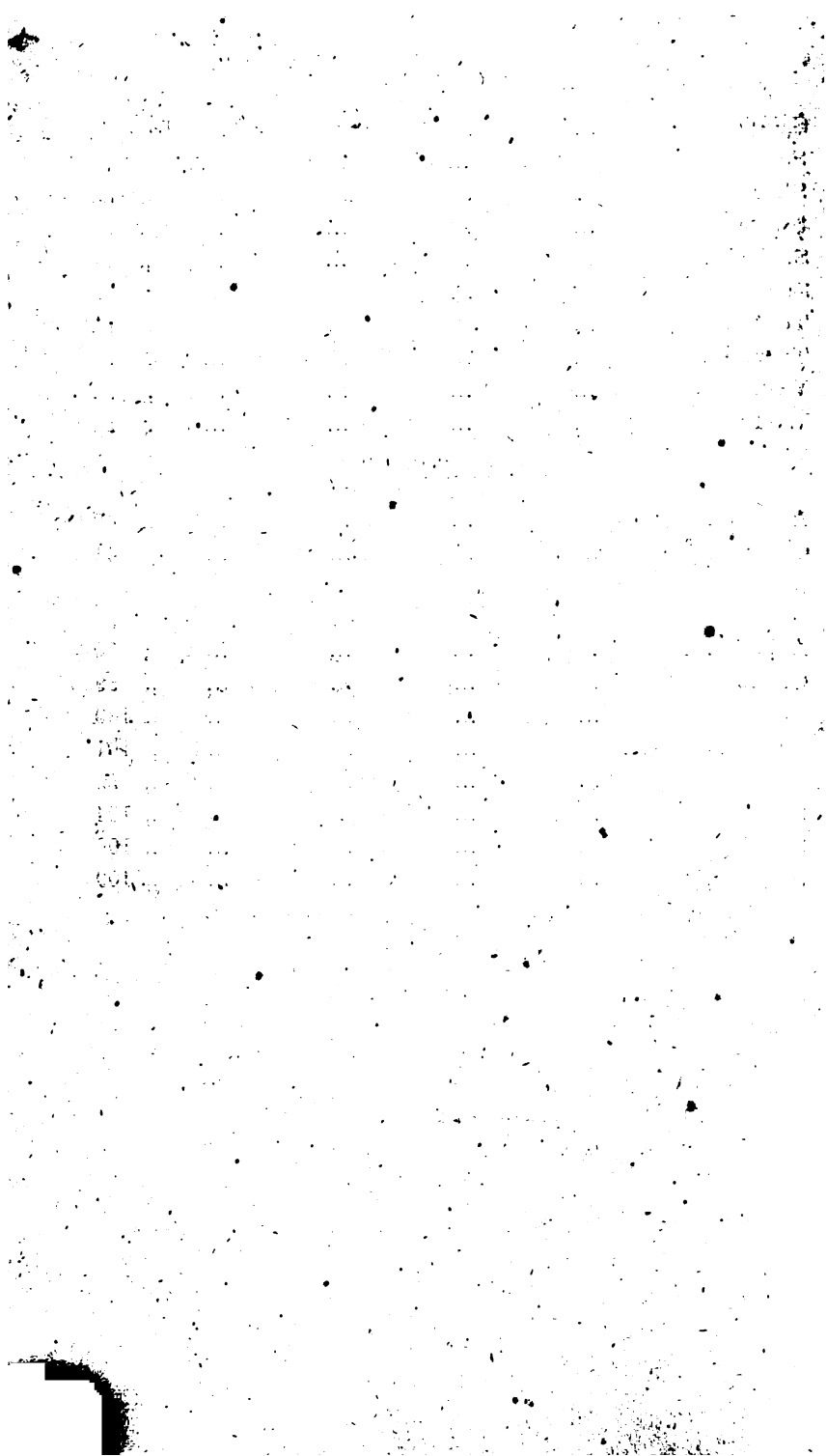
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# THE HINDŪ HOME-LIFE.

## PART I

### RELIGIOUS BELIEFS.

*Ablution.*—The Dwijanmās (Twice-born) i. e. Brāhmanas, Kshattriyas, and Vaishyas, must perform ablutions thrice daily by certain Veda Mantras. This is called Sandhyā (joining time), since the observance is ordained to take place in the morning, the noon, and the evening.

*Accidental death.*—If a person is drowned, struck by lightning, bitten by a snake, or poisoned; if he loses life by a fall or some other accident; or if he commits suicide; he goes usually to hell. This is termed Akāl miratu as distinguished from natural death (kāl miratu.)

*Alms.*—Charity is the best thing at all times and in all places. The articles to be given in alms are grain, cloth, cattle, metals, and money. If a person makes a gift of gold or silver he is cured of disease, if he has any, and receiving salvation he goes to heaven after death. The gift of copper secures prosperity in the world, and a place among gods after death. By giving iron, pewter, and lead, a person is safe against the tyranny of the messenger of death. The gifts of pearls and precious stones, such as diamond, ruby, &c., entitles a person to secure a place in the domain of Brahmā, Viśhnū, or Śiva (the Hindu Trinity). Whoever gives grain, cloth, and water, has a right to taste of the Ambrosia (Amrita) in heaven. It is considered most virtuous to give silver in Ayodhyā, gold and silver in Mathurā, Prayāg and Pushkar, gold and pearls in Hardwār, gold and corals in Kāśhī or Benares, silver and copper in Kānchi, gold in Ojein and Dwārkā, and precious stones in Kurukshetra.

*Anointment.*—If you anoint yourself with oil on Sunday, you will become ill.

If you anoint yourself on Monday, it will make you beautiful.  
If you anoint yourself on Tuesday, you will soon die.  
If you anoint yourself on Wednesday, you will become rich.  
If you anoint yourself on Thursday, you will come to harm.  
If you anoint yourself on Friday, you will get into difficulties.  
If you anoint yourself on Saturday, you will end your life in happiness.

*Bathing.*—One must bathe with his face eastwards, except in the river, in which the direction of the face must be with that of the current. The greatest virtue lies in taking bath in a river. Next to a river ranks the well. Bathing in a house should, as far as possible, be avoided. Nothing should be eaten or drunk before the bath, especially by the twice-born (Bráhmaṇas Kshattriyas, and Vaishyas).

*Birth.*—The child born on a Sunday will be clever, fair, and so illustrious as to become a minister; on a Monday good-natured; on a Tuesday, officious; on a Wednesday, wise; on a Thursday, virtuous; on a Friday, thievish; and on a Saturday, trouble-some.

*Call of nature.*—When going to stool or urinary one ought to have his head covered, and sit quietly with his face towards the north in the day, and south in the night.

*Cholera.*—It is nothing but the wrathful vengeance of the goddess Káli or Mahá Káli, with her fearful aspect and the wreath of skulls round her neck, and can only be removed by appeasing her anger with propitiatory offerings.

*Death.*—A person dying on a bed or a roof becomes a Bhút or a Churail (male or female evil-spirit respectively): and with this belief care is taken that no one should die on a bed or a roof, but on the floor, which is on the approach of the death of a person well cleaned with cow-dung and covered over with Kusá grass if available.

*Earth.*—The earth is believed to be resting on the horn of a cow, and the raised probosces of eight elephants, called Diggaj

(elephants supporting the regions). The guardians of the eight points of the earth are Indra, of the east; Agni of the south-east; Yama, of the south; Nirrita, of the south-west; Kuvera of the north; Ishán or Siva, of the north-east; Varuna of the west; Váyu or Mārut, of the north-west.

*Eclipse.*—It is believed that at the churning of the ocean by Vishnú, when the gods had produced Amrita or nectar, Ráhú, the son of Viprachitta and Sinhiká of the Daitya (demon) family, who had four arms and a body ending in a tail, disguised himself as a god and drank a portion of it. The sun and the moon detected the fraud and informed Vishnú, who severed his head and two of his arms from the rest of the body. Nectar having secured him immortality, the head under the name of Ráhú, the Ascending Node, and the tail under the appellation of Ketu, the Descending Node, were transferred to the stellar-world, where the head wreaks vengeance upon the sun and the moon by occasionally swallowing them up for a time. This is how an eclipse takes place; and taking food or drink of any sort or doing aught but prayers is prohibited during the time it lasts. Any cooked food in the house remaining uneaten during the eclipse is considered polluted, unless covered with the sacred Kusá grass, and is given away generally to sweepers, who as representatives of the Daityas get a deal of charity on the occasion.

To have a dip into the pond at Kurukshetra, the scene of battle between the Kauravas and the Pándavas, is held most sacred during a solar-eclipse; while a great gathering takes place at the bathing-places in Benares, on the banks of the Ganges, during the lunar-eclipse: though other holy places are also resorted to for bathing which is obligatory while the eclipse lasts and immediately after it is over.

*Fasting.*—Fasts are observed on certain days of the week to gain certain ends. For example, a fast on Sunday is efficacious in removing optical affections; that on Monday in relieving mental sufferings; and that on Tuesday in curing diseases of the blood, leprosy etc.

Besides these fasts on certain days in a month or a year are also observed; such as, Ekádashí, Pradosh, Rishi Panchami, Kajlí Tij, Karwá Chouth, Siva Rátrí, etc.

*Festivals.*—The two great Hindú festivals of the year are Dashahará and Holí for the celebration of rejoicings at the autumn and spring harvests; though Mythology will have a different origin of these. It is said that the former, the tenth of the lunar fortnight of Áswín, being the day on which Ráma after the conquest of Ceylon entered Ayodhya in triumph, it is to celebrate this the festival is held, and the lords of the land parade their horse and foot, and give sumptuous entertainments. The latter Holí or Holiká, according to some, is the name of a woman, sister to Hiranya Kashyapa, a Rákshasa, father of Prahláda, whom she tried to burn to death merely because he loved and feared God. He was, however, miraculously saved, while it was Holí that was burned to ashes; and it is at his escape, great rejoicings take place. According to others it is said to be dedicated to Krishna and the Gopís. The festival is held in the month of Pháguna during the three or four days ending with the full-moon. The chief observances are sprinkling one another with red or yellow powder, addressing passers-by with jokes, singing amorous songs especially about Krishna, and lighting fires, around which rude frolics are practised. Besides these there are Salono or Rakshábandhan or Rishitarpaní Púrnimá in August; Diwálí or Díp Máliká about the end of October; Basant Panchamí in January; and Siva Rátrí about the close of February. Their description is given below:—

Salono—It is actually the day on which the ancient Aryans used to offer water to the manes of their ancestor Rishís; but in modern mythology it is said to be the day on which Vishnú, in the incarnation of Váman (Dwarf), asked alms of the whole world belonging to Rájá Bal, who was trying with his religious devotion to oust Indra from his kingdom, and sent him to the subterraneous regions.

Diwálí—It is a festival held in honor of Lakshmi, the goddess of wealth. Great illuminations take place, and entertainments

given. On this day it is popularly, though wrongly, believed that gambling is auspicious.

**Basant Panchamí**—It is a festival held to hail the advent of spring and is celebrated with great eclat.

**Siva Rátri**—It is a festival held in honor of Siva, who that day decided the dispute between Brahmá and Vishnú for greatness by declaring in favor of the latter for his truth, and against the former for speaking falsehood. The dispute occupied the whole day and the decision was pronounced at midnight. All the parties had to be without food, and hence a fast is observed.

**Forgiveness.**—To take a leaf of grass in the mouth is to ask forgiveness, after which to inflict any injury is considered very irreligious.

**Gods.**—The number is thirty three crores, the principal deities being Brahmá, Vishnú, Mahesha or Siva (forming the Hindú Triad), Indra, Kuvera, Varuna, Agni, Súrya, &c.

**Grain.**—All sorts of grain are considered as gods, called Anna Devatás, and hence it is a sin to tread upon them.

**Holy places.**—The following are reckoned as sacred places; and it is considered virtuous to make a pilgrimage to these at least once during the lifetime.

Persons breathing their last in these localities secure salvation; and with this belief the old and the infirm often resort there to die.

**Ayodhyá**, on the Saryú, near Fyzabad in Oudh, the birth place of Ráma, the deified hero of the Hindús, has the worship of Vishnú and Hanúmán or Mahábí, the monkey-god, commander of Ráma's forces against Rávana. Great number of pilgrims assemble at Rámanaumí, the birth day of Ráma, in Chait, about the beginning of April.

**Mathurá**, in N. W. P., the birth place of Krishna, another deified hero, has also the worship of Vishnú. Number of pilgrims is greater, at **Diwálí** in Káśik (October—November).



*Máydá*, a small town from which the Ganges canal runs, is near Hardwár, where a great fair is annually held about the end of Chait (March) or the beginning of Baisákh, when the sun enters Aries (the Goat).

*Káshí*, otherwise Benares, is a large town on the Ganges in N. W. P., and has the worship of Siva. It is one of the chief seats of Sanskrit learning.

*Káncbí*, or Conjeveram, is situated in southern India. This is the only place where there is a temple dedicated to Brahmá.

*Dwárávattí*, or Dwárká, near the coast in Gujrat, is the place of refuge of Krishna when he was driven from Mathurá by Jarásindhu. It was in the suburbs of this place, i. e. in the Prabhás Kshetra, that Krishná was unintentionally shot by an arrow from the bow of one of the wild foresters of the tribe of the Bhíls, near the "Fountain of the Lotus."

*Avantikápurí*, or Ojein in Málwá, was the seat of a great empire under king Vikramáditya. Siva under the name of Mahákála is worshipped here.

*Rámeshwara*, in the island of Ramisseram, to the north of Ceylon, has the worship of Siva. The temple was consecrated by Ráma at the time of his bridging over the gulf between India and Ceylon.

*Badrínáth*, at the foot of the Himalayas, near Srínagar, Gurhwal, N. W. P., is an image of Vishnú. Pilgrimages are made to the temple during the hot season, especially in the month of Baisákh (April-May)

*Jagannáth*, meaning "the Lord of the world," is a temple in Purí, near Cuttack in Orissa, where Vishnu is worshipped. The place is much resorted to by pilgrims on the day of Rath Játrá (the car procession) in the month of Ashárh, falling on or about the 25th of June. A legend also says that Krishna, to absolve himself of the sins of thefts and flirtations, he had committed in his early age, had his hands and legs cut off and secluded himself in

the place under the title of Jagannáth, together with his brother Ráma or Balaráma, and his sister Subhadrá.

*Prayág*, a Sanskrit word for the place of sacrifice, is a celebrated place of pilgrimage, now called Allahabad, at the confluence of the Ganges and the Jamna with the supposed subterranean Saraswatí, forming the Tribení (tri-current). A great fair assembles in the month of Mág, on or about the 14th January, when the sun moves into Capricornus, the Dolphin.

*Gayá* is a city in Behár and a place of pilgrimage. It was sanctified by the benediction of Vishnú, as a tribute to the piety of Gaya, a Rájarshi (Royal devotee), performer of a celebrated sacrifice; or according to another legend, to Gaya, an Asura (demon), who was overwhelmed here with rocks by the gods.

Sákya Sinh Gautama, the founder of the Buddhist religion, is also said to have contemplated God in one of the monasteries upon a hill near Gayá, and hence the place is also held in veneration by the Buddhists.

It is incumbent on all the Hindús to go to Gayá with a view to offer cakes to the manes of their ancestors at least once in their life-time; for, the popular belief is that the dead never get a place in heaven until a Shráddh in honor of them is performed at this place. A great number of pilgrims assemble here in the month of Kuár or Áswín (September-October) and Chaitra or Chait (March-April).

*Janeú or sacred thread.*—Every body by birth is a Súdra, but the investiture with the sacred thread or janeú purifies and ennobles him. Therefore it is incumbent on males of all the divisions of the Hindú community—of which there are four, *viz.*, Bráhmána, Kshattriya, Vaishya, and Súdra—but the last to wear it, though at present the injunction is most rigidly observed only among the first two, and especially among the Bráhmanas, the Vaishyas putting it on after the death of their fathers.

This thread must rest on the left shoulder and reach in length to the waist: but when cakes are offered to the manes of the dead its position must be changed from the left to the right shoulder.

The age fixed for investiture in case of a Bráhmāna is the 8th year counted from the date of conception or of birth; for a Kshattriya, the tenth; and for Vaishya, the twelfth; though allowance is made to put it off till a person attains to his sixteenth, twentieth, or twenty-fourth year in respective communities.

The sacred thread for a Bráhmāna is twenty-four, for a Kshattriya twenty-three, and for a Vaishya twenty-two fingers long, and when it is torn the wearer cannot eat or drink until he puts on another. When answering any call of nature it is obligatory to mount it on the right ear.

*Journey.*—None should go to the north, on Tuesday and Wednesday; to the east, on Monday and Saturday; to the south on Thursday; and to the west, on Sunday and Tuesday. Journey at certain times is also prohibited, *vide* Nakshatra.

*Lightning.*—Lightning is supposed to be the flash produced from the fiery arrows of Indra darted against his enemy, Rájá Bal. It is said that the latter by performing hundred righteous acts or yagyās tried to oust the former from his kingdom, and hence the animosity.

*Mahádeva or Siva.*—As Brahmá of the Hindú Trinity is the Creator, and Vishnú, the Preserver, so Siva or Mahádeva is the Destroyer. He has three eyes, and is believed to ride on a bull called Nandí or Nándiyá, and to have a host of ghosts and demons in his company. He blesses a person with children if he or she propitiates him by observing a fast on the thirteenth day of the influx (Krishna Paksh) and the efflux (Shukla Paksh) of the moon.

*Mankind.*—When the Earth saw the light there were none to inhabit it. With this view Bráhmá, the creative-power of the Hindú Trinity, brought forth a number of beings, who all took

to asceticism and did not fulfil the purpose for which they were made. Swayambhú Manu and Satyarúpá (corresponding to Adam and Eve respectively) were then produced by Bráhmá from his right and his left arm, and bound together by wedlock were ordained to be progenitors of mankind.

Since the institution of the four great divisions in the caste system it has been believed that the Bráhmanas have sprung from the mouth, the Kshattriyas from the arms, the Vaishyas from the waist, and the Súdras from the legs of the Creator, to follow in order the avocation of religion, of war, of trade, and of service.

*Marriage prohibition.*—A man cannot marry in his Gotra (subdivision of caste), nor can he perform the ceremony in the months of Srávana or Sávan (fourteenth July to fourteenth August), Bhádrapada or Bhádon (fourteenth August to fourteenth September), Áswín or Kuár (fourteenth September to fourteenth October), Kártik or Kátik (fourteenth October to fourteenth November), Paush or Pús (fourteenth December to fourteenth January), and Chaitra or Chait (fourteenth February to fourteenth March). When Venus (Shukra) and Jupiter (Vrihaspati) are not visible no wedding or any joyous festivities can be celebrated. The time for the disappearance of the former is two months and a half, and for the latter one month in a year and twelve months every twelfth year when it is in Leo (Sinha Ráshi).

*Marriage vows.*—Agni, the god of fire, is invited to be the witness of the vows of fidelity (vide Nuptial ceremony, Social customs) made by the husband and wife together.

*Menses.*—A woman in her menses is looked upon on the first day as a Chandálin (vicious); the second, as a Brahmaghátní (murderess); the third, as a Dhobin (washer-woman—unclean); and the fourth day, Shuddha (pure).

While the menses last she must not touch any of the household utensils, or have any intercourse with the other

women of the family. On the fourth day all the clothing, &c., she had with her, must be washed.

*Months.*—The names of the twelve months of the year correspond to the twelve lunar mansions, treated in another place. They are Chaitra (March-April) from Chitrá; Vaisákh (April-May) from Vishákhá; Jyeshtha (May-June) from Jyeshthá; Asárh (June-July) from Púrva Asárh and Uttara Asárh; Srávana (July-August) from Sravana; Bhádrapada (August-September) from Púrva Bhádrapada and Uttara Bhádrapada; Áswín or Kuár (September-October) from Áswíní; Kártik (October-November) from Krittika; Márgashísha or Aghan (November-December) from Mrigashira; Paush (December-January) from Pushya; Mágh (January-February) from Maghá; and Phálguna (February-March) from Púrva Phálguní and Uttara Phálguní. Of these Kártik, Aghan or Márgashísha, Mágh, and Vaisákh or Baisákh are considered more sacred than the rest.

*Nakshatra or asterism.*—Nakshatras, lunar mansions or asterisms, are believed to affect the destiny of man, and consequently a horoscope of every child is prepared as soon as it is born to see what luck or ill-luck would attend it during its lifetime. They are twenty-eight in number.

(1.) Áswíní or Ásvayujau, the head of Aries, figured like a horse's head, presiding deities being the Áswins.

(2.) Bharaní or Apabharaní, Musca; presiding deity Yama.

(3.) Krittiká, Pleiades, containing six stars, considered as nymphs who became the nurses of Kártikeya, the god of war, represented as a flame, or as a kind of razor or knife; presiding deity Fire.

(4.) Rohíní or Bráhmí, Tauri, containing five stars, figured as a wheeled carriage. It is supposed to be the wife of the moon the "Red one" from the colour of Aldebaran, the chief star of the group. Its presiding Deity is Prajapati.

(5.) Mrigashira or Agrahāyanī or Invakas, containing three stars, one of which is Orionis, figured by an antelope's head. Its presiding deity is Moon.

(6.) Ardra or Bāhu, a part of the Orionis, figured like a gem, presiding deity Rudra.

(7.) Punarvasu or Yāmakau, Geminorum, containing according to some authority two, and according to some four, stars in the shape of a horse. Presiding deity Aditi.

(8.) Pushya or Sidhyā or Tishyā, Cancrī, containing three stars shaped like an arrow. Presiding deity Vrihaspati.

(9.) Ashleshā or Ashlekhā or Ashreshā or Ashrekhā, a part of the Cancrī, containing five stars in the shape of a potter's wheel. Presiding deities the Serpents.

(10.) Maghā, Leonis, containing five stars, figured like a house. Its presiding deities are Pitris.

(11.) Pūrva Phālgunī, a part of the Leonis, in the shape of a couch or bedstead. Presiding deity Bhaga.

(12.) Uttara Phālgunī, a part of the Leonis, like a bed, presided by Aryamana.

(13.) Hasta, a part of Corvus, containing five stars represented by a hand and presided by the Sun.

(14.) Chitrā, Spica Virginis (Virgin's spike) like a pearl, presided by Twashtri.

(15.) Swatī or Nishtyā, Arcturus, represented by a coral head and presided by Air.

(16.) Vishākhā or Rādhā, Libræ, containing four stars in the shape of an arch, presided by Indra and Fire.

(17.) Anurādhā, Scorpionis, described as a row of oblations presided by Mitra.

(18.) Jyeshthá or Jyeshthaghní, Antares, a part of the Scorpionis, shaped as a ring. Presiding deity Indra.

(19.) Múla or Múla-barhani or Vichritau, part of the Scorpionis, containing eleven stars like a lion's tail. Presiding deity Nirriti.

(20.) Púrva Ákhárh or Purva Ákhárh, Sagittarius, in the shape of a couch, presided by Water.

(21.) Uttara Ákhárh or Uttara Ákhárh, part of the Sagittarius, like an elephant's tooth, presided by Viswedevas.

(22.) Abhijita, Lyrae, a triangular nut, presided by Brahmá.

(23.) Sravana or Srona, Aquilæ, containing three stars in the form of footsteps, presided by Vishnú.

(24.) Dhanishthá or Sravishthá, head of the Dolphin, containing four stars in the shape of a drum or tabor. Presiding deities the Vasús.

(25.) Shatbhishá or Shatbhikhá, Aquarii, containing hundred stars in a circle, presided by Varuna.

(26.) Púrva Bhádrapada Pegasu, a figure with a double face presided by Ajapát.

(27.) Uttara Bhádrapada, Andromedæ, like a couch or bed. Presiding deity Ahibradhna.

(28.) Revatí, Piscium, in the shape of tabor, presided by Pushan.

Of these the fourth, the twelfth, the twenty-first and the twenty-seventh are considered by some astrologers as Dhruváni, fixed-stars. The first, the ninth, the tenth, the eighteenth, the nineteenth, and the twenty-eighth, are treated as Múla Nakshatras, in which the birth of a child is considered ominous, as causing the destruction of property or life of the parents, brothers, sisters, or its own.

The last five nakshatras, from the twenty-fourth to the twenty-eighth, go by the name of Panchaka (a group of five); and it is entirely prohibited to make a journey or undertake any sort of wood-work in these. Thatching and making bedsteads, i. e., Charpáis, are also forbidden. Death during Panchaka is viewed with great consternation as indicating more deaths, at least five.

Numbers four, five, ten, twelve, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-seven, and twenty-eight, are looked upon as auspicious for performing nuptials.

Each lunar-mansion is divided into four parts having special titles attached to them; and two whole asterisms and a part are contained in each of the twelve signs of the zodiac.

Numbers four to fifteen are the rainy nakshatras, covering the period from about the middle of Jyeshtha (May-June) to about the middle of Kártika (October-November), and lasting for fifteen days each.

*Planets.*—The seven planets—the Sun (Súrya, Ark, or Ravi), the Moon (Som or Chandra), Mars (Mangal or Bhaum), Mercury (Budha), Jupiter (Vrihaspati or Guru), Venus (Shukra or Bhrigu), Saturn (Shani or Shanishchar)—the Ascending Node (Ráhu), and the Descending Node (Ketu), are worshipped as gods under the appellation of Navagrahas.

The seven days of the week are named after the seven planets, and are held sacred to them; e. g. Ravibár, Arkbár, or Aitwár (Sunday) after the sun; Sombár or Chandrabár (Monday) after the moon; Mangalbár or Bhaumbár (Tuesday) after Mars; Budhabár (Wednesday) after Mercury; Vrihaspatibár, Gurubár, or Biphe (Thursday) after Jupiter; Shukrabár or Bhrigubár (Friday) after Venus; Shanibár or Shanishcharbár or Saníchar, (Saturday) after Saturn.

*Pradakshiná or going round.*—Worshipping a god or goddess is not complete unless one goes round the shrine a certain number of times, the rounds varying in case of different deities.



One ought not to go in a circle round the temple of Mahádeva, to cross whose Jalahari (the channel carrying out water poured over the deity) is prohibited.

*Prayers.*—The general belief is that the east is the abode of the gods, the north of the gods and Rishis (Righteous men), and the south of Pitris, the souls of the dead; and consequently the prayers are offered with the face towards the east, north-east or north, and the cakes to the manes of the departed towards the south. In telling the beads the hands must remain under some cover, so that the rosary may not be seen.

*Promise.*—Great care is taken to keep a promise; but when it is repeated three times it becomes irrevocable and must be fulfilled: otherwise it is a great sin.

*Rivers.*—Rivers are considered as offsprings of gods and goddesses, and are worshipped as such. The Ganges is deemed the most sacred, the general belief being that it ran down upon the earth from the very feet of Vishnu in heaven, through the jot of hair on the head of Siva, at the great importunity of Bhágiratha, for sanctifying the remains of his ancestors.

*Shankalap.*—Any gift without reciting the Shankalap to the following effect with water and kusá grass in the right palm confers no benefit on the giver. The year, the month, the day, the hour, the course of the sun, the object of gift, the purpose for which and the place where it is given, the name, gotrá and caste of the giver as well as that of the receiver, should be openly pronounced and God be invoked to be a witness to it.

*Shaving.*—One must never shave on Monday, Tuesday, Thursday and Saturday; for, the first bodes ill to the offsprings; the second brings on death, especially by a dagger; while the third and the fourth ruin reputation and health respectively. Wednesday and Friday are the best days for the operation, though Sunday may also be allowable.

Shaving on the day of a religious festival, at the time of battle or of starting upon a journey, after anointment, bath, and dinner, at night-fall, and without having anything to sit upon, is also prohibited.

To shave when the Nakshatra is Krittiká, Anurádhá, Rohini, Maghá or Uttará Phálguní, is sure to bring on death.

*Shráddha*.—It is a kind of funeral ceremony held in honor of the departed relation at various fixed periods, and on occasions of rejoicing as well as mourning. There are four kinds of shráddhas:—(1) Nitya (general and constant) performed in honor of the deceased, when three Pindas *i. e.*, balls or lumps of meat, more especially of rice or barley flour—mixed up with milk, ghee (clarified butter), honey, Til (sesame), and sugar—are offered to three immediate paternal and three maternal ancestors. (2) Naimittika (occasional and special) held in behalf of a parent or some one relative recently deceased, called also Ekodishta. Its object is the re-embodiment of the soul of the dead in some kind of form after the burning of the corpse and raising him from the regions of the atmosphere, where he would otherwise wander about among demons and evil-spirits, to the abode of Pitris in heaven. (3) Kámya (voluntary) performed merely for the greater benefit of the forefathers, for obtaining increase of religious merit and prosperity, or for thanksoffering under various circumstances. (4) Daiva, held in honor of Vishwe Devah, all the deities collectively.

The special season for the shráddha in honor of the Pitris is the dark fortnight of Ksvina or Kuár (September—October) called Pitri Paksha or Kanágata.

*Sleeping*.—It is said that Párvati, the wife of Siva, lay down her child Ganesh with his head towards the north, and the head disappeared and was never found, recourse having been taken to replace it with that of an elephant. Hence people consider sleeping with the head north-wards as ominous, and generally lie down with the head towards the east, west, and south, believing that by so doing health, wealth, and fame will attend them.

*Small pox.*—To have small-pox is looked upon as a favor of the goddess; and the disease is styled Sítalá (the cooler) or Devi. No medicine is administered, lest the goddess be offended; but cold water at the foot of Ním tree (*Azidarachta Indica*) and at the crossing of a pathway is poured out daily by way of propitiation. The falling of any one's shadow on the person affected is scrupulously avoided, and great cleanliness is kept. Any person dying when attacked with this disease is not burnt, as is usual in other deaths.

*South.*—The South is the abode of Yama or Yamaráj, the god of death; hence it is ominous to add land to the dwelling house lying south of it, or to keep the principal entrance in that direction.

*Sun.*—Súrya or Áditya, is one of the great deities presiding over the universe. He is the chief source of light, watches the actions of all the mortals upon the earth, and preserves all things stationary and moving. His passing into the twelve signs of the zodiac, called Ráshi, causes the solar year, during the first half of which he remains Uttaráyana, north of the equator, and the last half, Dakshináyana, south of the equator. The names of the different Ráshis are given below:—

Uttaráyana (Vernal Solstices) from Mágsh to Asárh nearly from fourteenth January to sixteenth June.

- (1.) Mákara, Capricornus, the Dolphin.
- (2.) Kumbha, Aquarius, the Pitcher.
- (3.) Mina, Pisces, the Fish.
- (4.) Mekha or Mesha, Aries, the Goat.
- (5.) Vrikha or Vrisha, Taurus, the Bull.
- (6.) Mithuna, Gemini, the Twins.

Dakshináyana (Autumn Solstices), from Srávana to Paush, nearly from the seventeenth June to the thirteenth January.

- (7.) Karka, Cancer, the Crab.
- (8.) Sinha, Leo, the Lion.
- (9.) Kanyá, Virgo, the Virgin.
- (10.) Tulá, Libra, the Scale.
- (11.) Vrishchika, Scorpio, the Scorpion.
- (12.) Dhana, Sagittarius, the Bow.

A man dying in the Vernal Solstices is sure to go to heaven, while one ending his life in the Autumnal Solstices may become a Gandharva, singer, in the kingdom of Indra.

*Tarpana*.—Presenting libations of water to gods, Rishis, and Pitris, the dead relations, is called *Tarpana*. The first is called Deva *Tarpana*, and the second Rishi *Tarpana*, and may be performed even during the life-time of the parents; while the third, called Pitri *Tarpana* can be performed only after the death of the father either daily, or at least during the first half of the month of *Aswina* or *Kuár* (September—October), chiefly dedicated for offerings to the manes. The belief is that the person who has none to present libations of water goes about thirsty after death.

*Tulá and Chháyá Dána*.—Weighing a person against an equal weight of grain, or seeing one's own reflection in oil or clarified butter, and giving them away respectively to Bráhmanas and Joshis, otherwise Dakauts, who are inferior in rank to Bráhmanas, is deemed conducive to longevity.

*Unclean days*.—Ten days for a Bráhmana, twelve for a Kahattriya, fifteen for a Vaishya, and thirty for a Súdra, are unclean days for a birth or a death from its occurrence. In the former case they are called *Sútaka*, and in the latter they are styled

## PART II.

### SOCIAL CUSTOMS.

*Accosting.*—In accosting a person to raise the left hand to the forehead is considered inimical.

*Betrothal.*—When a boy is engaged to a girl through the instrumentality of priests and barbers, generally the parents of the latter send some cash and sweetmeat to the boy's house, together with a *gilauri* of betel-leaves (not very common): and these are all offered to the bridegroom after a due worship of household gods. Advances are always first made from the girl's side, and before the consent to union is given the stars of the would-be bride and bridegroom as entered in the horoscope of each are consulted. If they are unfavourable the union can never take place.

*Bhât.*—Contributions from maternal relations of the bride and bridegroom go under the name of *Bhât*. The suit of apparels worn by the bridegroom, together with some ornaments and cash varying from Rs. 5 to Rs. 500 according to means, and a portion of the dowry given by the bride's father consisting of cooking utensils, clothes and ornaments, are generally supplied by them.

*Birth.*—On the birth of a child, iron in some shape or other is tied to the bed and kept there for the first forty days of defilement, to keep away the evil spirit. Out-side the room of confinement fire is lighted day and night, at least for ten days if not for the same period. Immediately after the birth of a child, a *Brâhmana* is called to tell its fortune and give it a name bearing the first letter of any of the four *Charans* (parts) of that day's *Nakshatra* (*vide* *Nakshatra*, Religious beliefs).

Rejoicings take place only when the child born is a son. Music is played, dancing parties are collected, dinners are given to friends and relations, and gifts are bestowed upon the house-

hold servants and maids. Very little or nothing is done on similar occasions when a daughter is born.

When a child is born in the *Mūl Nakshatra* (*vide* Nakshatra, Religious beliefs), the father does not see the child, or shave himself, or change his clothes for twenty-seven days. At the end of this period he has to bathe with his wife and the child in the water of 27 holy streams or springs, perform a Havana or Homa (offerings in the fire) to propitiate the asterisms, and feed 27 Brāhmanas, or if his means do not permit, only distribute some grain among them.

*Call of nature.*—Making water when standing, or speaking when going to stool or urinary, indicates a want of good breeding and is strictly forbidden.

*Children's clothing.*—The custom is to dress children always in red, though other colours also are not forbidden. White robes are, as a rule, never put upon them except when they are dyed, a part only if not the whole.

*Children of first marriage.*—These are not allowed to witness the subsequent marriage of their father after the death of the first wife.

*Daughter's property.*—To use a daughter's property is a great sin, so much so that it is unlawful even to drink water from her well, or to eat one's own food while sitting in her house. Parents, as well as every member of the family older than the daughter, observe this rule, which is not binding upon the youngers. The family into which a daughter is married have always a claim to draw on her parent's family.

*Day.*—It is not allowable to pay visits of condolence for death or misfortune on a Sunday or a Tuesday. Days are auspicious or ominous according to the good or bad nature of the planet after which they are named.

*Death.*—When one dies the person performing the funeral rites—who during the performance has to live like a devotee wearing

no apparel, putting on no shoes, sleeping on the ground or wooden chowkies, and not polluting himself with the touch of others—first gets himself shaved, then bathing, has the dead body washed, and offering a Pinda (*vide* Shrāddha, Religious beliefs) places it on a bier made of bamboos or wood, and with the assistance of relatives called for mourning conveys it to the nearest ghāt (river bank) for burning.

On return the leaves of a Nim tree (*Azidrachta Indica*) are chewed midway between the ghāt and the house, and fire and water are touched with the toes by all the persons, who never enter their dwellings without first washing their feet.

For the first ten days during which it is believed the soul travels to Yamaloka, the abode of Yama, a lamp burning all the 24 hours of the day is lighted to illumine the path. As the wick of this lamp faces the south, it is considered very unlucky to light a lamp facing the south on ordinary occasions.

On the death of a young person, mourning is kept up for about a year, while the demise of old people, with grand children and great grand children, is the occasion for great festivities.

Salutations should not be exchanged with a person as long as he is engaged in the performance of funeral obsequies.

*Distribution of nuts.*—Nuts dyed in a yellow colour are distributed before the day fixed for the performance of marriages, and whoever accepts them considers himself bound to go with the marriage procession. He who does not like to go generally declines taking them.

*Dying person.*—When a person is about to die, he gives away a cow and seven sorts of grain mixed in one to appease Yama, the god of death; and when he is in agony, gold, silver, coral, pearl, and copper are placed in his mouth to relieve and purify him. After this he is so placed that his head points to the north and his feet to the south.

*Ear-boring.*—The tips of the ears of a child are bored generally at the time of tonsure, and sometimes even after or

before it, with peuter ear-rings pointed at one end; and the goldsmith who performs the ceremony gets some reward. The child whose ears are thus bored is given a laddù (a ball of sweetmeat) in its hand at the time of the operation.

*Earthen pots.*—After they have once been filled with water they should not be touched by a person of another family; otherwise they become unclean and defiled.

*Envelope.*—It is a universal commercial practice, not only among the Hindus but also among the Parsis and all native merchants, to superscribe the envelopes of their letters with the symbols .°. 74½. The origin and meaning of this is thus related. In 1568 A. D. the spoil from the gold ornaments of the women taken at the sack of Chittor was estimated to weigh 74½ mans (about 3 tons) of gold. The valour of the defence of Chittor by Jaymal and the horrors of the sack became so deeply impressed on the popular mind, that ever since the number 74½ has been held accursed. In the superscription the three circles .°. stand for the fortress of Chittor, and the meaning of it is said to be "may the sin of the slaughter at Chittor lie on him who violates the secrecy of this letter." Another explanation is that the seven (sát) is sat, the truth, and indicates that all that is written within the letter is true; the four (chár) represents the chár yugas or the four ages of the world, in which the practice of letter writing has been honoured; and the half means a "partial interview" communicating news short of personal intercourse.

*Husband and wife.*—They will not call each other by name or speak to each other in the presence of elders. A father before his superiors never takes his child in the lap.

*Journey.*—A person never goes out abroad until an auspicious day is fixed for setting out in consultation with a Bráhmna. At the time of starting a pot full of water is placed or is held by a bearer at the door, and it is usual to put in it a pice or two, or even something more as means permit. Such articles as are mangoe-leaves, cards *Siddhi* leaves, the transplanted *Musa*.



*Sapienta*, &c., are also placed in view. In fact nothing is undertaken without an auspicious day being previously appointed.

*Lagan*.—Some days prior to the wedding a letter is written by the father of the bride to that of the bridegroom fixing the dates of different observances in marriage; and since the despatch and receipt of this the affianced couple are daily anointed with oil and a sort of rouge before bathing, and are not allowed to change their dress or go out of doors, till the day for the marriage procession comes.

*Loan*.—The making of a circle round the signature of a document, as also tearing it up on the top, is a sign that the liability has been discharged.

*Marriage costume*.—The bridegroom is dressed in a red loose gown with a yellow coat underneath and a yellow Dhoti (loin-cloth) or silk trousers; a red turban, with a palm-leaf, cork or mica cap, called *Maur*, over it, forms the head-gear; and a red cloth about two yards and a half long is flung round the shoulders. The dress of the bride generally consists of a white frock for the lower part of the body, and a red chadar or sheet of cloth, about two yards and a half in length and nearly a yard and a half or three quarters in breadth, to cover the upper portion.

*Marriage Jokes*.—Good many jokes are played at the expense of the bridegroom by the sisters and friends of the bride. Sometimes shoes are wrapped in a cloth, and the bridegroom is asked to bow before them as if they were the gods of his family; and if he does so, the shoes are uncovered, and his simplicity made a matter of much fun.

*Marriage knot*.—On the day the wedding is to take place a string with seven knots, called *Kangná*, is tied round the left hand of the bride, and the right of the bridegroom. The knots of the former are untied by the latter, and *vice versa*, on the day following the wedding, when also the consorts have to open the closed fists of each other single-handed as a trial perhaps of mutual strength.

*Marriage prohibition.*—The marriage of a younger son, before the elder one is married, is objectionable.

*Marriage proxy.*—Dupattá (sheet of cloth) is sent to represent an unavoidably absent husband to bring home the bride at her final leave-taking, called Gauna, from her parents' family. This ceremony is performed after a year, sometimes after three or five years of the wedding, when the bride is of age.

*New house.*—An auspicious day is fixed for laying the foundation; and before the occupation of a new house Bráhmanas, friends and relatives are feasted. When the owner first enters it, he usually carries with him a pot full of water or other emblems of good luck.

*Nuptial ceremony.*—When the bridegroom mounted on a mare or palanquin, together with the retinue of his friends, relations, and followers, reaches the bride's house, he is received at the doors by the female members of the family, and subsequently taken in by the male members. Two wooden planks, more or less than a foot and a half long, about nine inches broad, and an inch and a half thick, are placed under the pole near the water-jugs in the wedding mansion. On these the bride and the bridegroom are seated, the former occupying the right side. Both together now invoke the blessings of gods and goddesses and make offerings in fire, the priests reciting slokas and mantras to propitiate them. The priests then recite the promises made by both to each other, such as;—

*Girl.*—I will always look after you and your property.

*Boy.*—I will for ever take care of you, and keep you under my protection.

*Girl.*—I will never go astray with another man.

*Boy.*—None but thee shall share my bed.

After this, the bridegroom takes the bride on his left side walking round the fire four times, and the girl placing her foot

on a stone in each turn ; and the following declarations are made by the priests on the part of both.

- (1.) We will live together as sun and earth.
- (2.) We will both perform household duties rightly.
- (3.) We will at all times love each other and fear God.
- (4.) Come weal, come woe, we will be steady and firm to each other like stone.
- (5.) We will do nothing averse to each other.

This over, and the father of the bride having given away her hand to the bridegroom, they are declared man and wife, and the barbers and the priests are well rewarded.

*Offer to bride.*—A day or two previous to the wedding day, the bridegroom's father sends some trays of sweet-meat and fruits, as well as ornaments, for the bride. The former are almost all returned, but the latter often taken. The custom is not, however, universal, being strictly observed in some classes, while quite disregarded in others.

*Ridiculous terms.*—Words denoting marriage relations, such as, Sasur "father-in-law," Sálá "brother-in-law," Bahnoi "sister's husband," Jamá for Dámád, "son-in-law," as well as, Mámá "maternal uncle," are jocular terms, sometimes bordering on abuse.

*Sacred thread.*—The boy who is invested with the sacred thread has to keep within doors generally for three days previous to the ceremony. His head is entirely shaved leaving only a lock called *choti*. He is clad like mendicants in *mrigachhálá* (a deer skin), and a string made of the fibres of a kind of flax called *múnj* is put round his waist. A wooden slate (*takhti*) and a stick are placed in his hand. A small wallet is hung round his shoulders. And after all he is made to go out of doors as if to read at some place of learning. He is then met at the door by his sister, or in absence of one by his cousin or aunt, who desists him from going away by a promise of marriage to some beautiful girl, and

thus brings him back. When every thing is over great rejoicings take place, and big entertainments are held, if means permit.

*Shaving.*—So long as the father is alive, one does not get his mustache shaved. The near relatives of a deceased person entirely shave their heads on the 10th day after his death. Shaving while facing to the south is not allowed.

*Table etiquette.*—Females do not generally dine or sup until all the elder male members of the family have done so.

*Tilak or Tika or Phaldán.*—A few days, sometimes months, before the wedding the father of the bride sends cash (generally Rs. 5, 11, 21, 31, 51, or 101 as circumstances allow) and a few trays of sweetmeat, together with some vessels and garments, to be offered to the bridegroom after due worship. Great rejoicings are held, and servants and adherents rewarded, on this occasion also.

*Tonsure.*—When a child is a year or three old its head is entirely shaved generally at the temple of some Devi (goddess), rewarding the barbers amply according to the means of the parents, and feasting all friends and relatives.

*Torn envelopes.*—Letters containing death news have their envelopes torn in one of the corners and must be destroyed soon after reading. Such letters are often not replied to, if the receiver intends paying a visit of condolence which must be very short.

*Waist-cloth, Dhotí.*—People do not generally get it washed: and consider it very irreligious to use it as a head-dress. Widows give it away when they bathe in any river for the first time after becoming widow, with a belief that they will never become a widow on rebirth.

*Wedding-Mansion.*—The houses of both the bride and the bridegroom are decorated with flowerstrings (Bandanwárs); and two jugs—one large and the other small—are placed one over the other, filled with water with an earthen lamp (on mango leaves)

above all. Near these jugs in the bride's house, where the union takes place, a long pole of wood is also erected and a sort of canopy hung over it.

The female relatives on both sides sing songs of ribaldry and use abusive language to those of the other party without offending any one.

*Widow's weeds*—A widow never wears any colored clothing, much less of a red colour, which is specialized for a married woman. She is to content herself with a homely attire, consisting of a long white cloth covering her from head to foot. In some tribes, however, the custom is not very rigidly observed.

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## PART III.

### FOLKLORE AND SUPERSTITION.

*Ant.*—Ants bless a person with wealth and children, if sugar mixed with flour is cast into their holes.

*Birth.*—If the left leg of an *enceinte* woman feels heavy in walking, she will bring forth a son; but if the right leg feels the weight, she will give birth to a daughter.

If a pregnant woman has thin milk in her breasts, she will bring forth a girl; but if thick, a boy.

If a woman conceives on the fourth day of her menses, the child born will take after one whose face she first beholds after bathing that day.

The belief is that a son born after three daughters in succession cannot live, and if perchance he lives, either one or both of the parents must die. There is no harm, however, if a girl after successive birth of three sons sees the light.

If the eighth child is a son, he would cause the death of the father or the mother, but if a daughter, nothing of the sort will happen.

*Broom.*—A broom should always be laid flat and not standing; otherwise it would bring ill luck. It is very unlucky to be knocked by it while it is being used for cleaning.

*Cap.*—If you shake your cap you will at once get headache.

*Cat.*—It is a sin to strike a cat; for, each hair of it that falls has its weight in gold. The sins of a cat-killer are never pardoned, even if he make a gift of a golden cat equal in weight to the living one.

Cats do not desire the house where they lodge to be prosperous and their weeping in the house predicts misfortune.

*Charm.*—The nails of a leopard or a tiger, bored and put in a string, are hung round the neck of a child as a safe-guard from all evil eyes.

*Churail or female ghost.*—A woman, dying in childbed or within forty days after confinement, becomes a *Churail*—a very hideous creature—with heels upturned and breasts hanging so low that they can be turned over the shoulders. Her tendency is to destroy women and children.

*Clothes.*—New clothes, as well as shoes, must be put on for the first time on no other days but Sunday, Wednesday, Thursday and Friday.

*Comb.*—It is unlucky to comb the hair with a comb having broken teeth. It causes friction when two or more persons use one comb.

*Corpse.*—Dead bodies, if kept in the house during the night, grow in size and often sit up; but if they be measured and their toes be tied together, nothing of the sort will happen.

*Cows.*—To be happy the whole day long one should open his eyes on a cow the first thing in the morning. When going out, one should touch her tail, if he wishes to be lucky.

The cow with the calf born in Bhádrapada, the mare with the colt brought forth in Srávana, and the buffalo with her offspring of Mágh must be given away; otherwise the owner will come to grief.

The possession of a cow, called *Kámdhenu*, that gives milk without calving, is conducive to luck; as also that of one with a shaky horn.

Never let a cow die with the rope round round its neck. As soon as it gets ill untie the rope to allow it to breathe its last freely.

*Crepitation.*—If the right eye of a male person vibrates with convulsive involuntary motions, good luck will attend; but if it is the left eye, the reverse will happen. Feeling an itching sensation in the right palm means gain, and in the left, loss. A tingling in the soles of the feet is the sure sign of going out on a journey.

In case of females the sides are reversed.

*Crossing.*—A child will not grow in size, if the body is crossed over by some one.

*Crow.*—Perching of a crow on the top of a house, or its hopping over it, predicts a visit from a friend or relative; but its cawing is the forerunner of some bad news.

*Death.*—The soul of the departed is ever ready to take revenge on the person who lights the funeral pile, to guard against which iron in any shape should be kept by him for ten days—a period during which the soul does not quit the house.

*Detection of a thief in family.*—If anything belonging to you is stolen, and your suspicion falls upon any of the members of the household, collect them together and distribute among them rice about six máshás in weight for mastication. The person who is guilty will have his jaws as if they were locked, and when he spits the rice out they will bear a tinge of red colour. On the contrary, those that are innocent will easily masticate the rice, and on their being spit out no change in their colour will take place.

A thief among the household may also be detected if you cut open an egg on a Sunday or a Tuesday; for, as you operate on the egg, the intestines of the thief's stomach will be ripped open and he will begin discharging blood.

*Dog.*—If illness is protracted and shows no sign of abatement, or when an evil eye affects a person, a black dog is fed especially on rice and curdled milk after they are shown to the patient.

If a dog licks the sore person of a man or woman, he or she is sure to be cured of boils and obstinate ulcers even of long standing; for it has amrita or nectar in its tongue. It is easy to lure a dog to this, if you place some curd over the wound.

Dogs weeping in the streets forebode calamity.



Dogs wish prosperity to the family where they are kept.

*Doors Facing South.*—In the time of Rávana, the king of Lanká (Ceylon), killed by Ráma, the deified hero of Ayodhyá, it was usual to have the front of the houses and outlets in Ceylon towards the south; and what happened? The kingdom was totally destroyed. Hence none should have the out-doors and drains facing the southern direction.

*\*Dream.*—If you dream just before dawn when sleeping with the head lying west or south and do not feel inclined to sleep again afterwards, the dream is sure to be realized.

If you join both the palms and sleep putting them under the head, you are sure to dream.

If you sleep after washing your feet, you will not dream.

*Dress.*—It is a common practice to dress little boys as girls to keep off the evil eye.

*Eatables.*—If edibles at the time of eating drop down they are taken by the shadowy spirits and should not be picked up and eaten. If you do eat, you are sure to be possessed by the spirits who will harass you much.

One should never eat with his face towards the south: nor should he take anything in darkness; for this is equal to partaking food with demons.

If you throw a morsel to the dog when you are at dinner, or before washing your hands and mouth after you have done, it is tantamount to your taking food with the very animal.

Eating while sitting on the threshold involves one into debt; and drinking while standing is injurious to health.

*Eclipses.*—If within a fortnight two eclipses occur, either the king or the subjects would suffer evil.

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\* There is a book in Sanscrit called *Swapnávalí* which details the effects of seeing different things in a dream.

If a pregnant woman makes faces during an eclipse, she will bring forth a six-fingered or a deformed child; and if she moves about from one place to another, the coming child will be wanting in some or other of its limbs.

*Evil eye or Nazar.*—A person who in childhood eats up his or her own excrement has an evil eye throughout life. Whatsoever objects he or she takes a liking for, are affected by his or her sight and suffer much. The power of an evil eye is very great; it can even pierce a wall and crack a stone to pieces. The following objects are mostly liable to its effects:—fair children with ruddy cheeks, and healthy constitutions; a strongly built man; the mother's milk; a milch cow or buffalo; and a dish of delicacies.

Black color, however, is very little affected by it; and hence Kájál (Soot) is applied to the eyes of children with a small mark of it on the forehead.

The remedy generally applied to avert the effect of an evil eye is a compound of powdered chillies, bran, salt, and mustard, taken seven times round the head of the object affected by it, and thrown into fire. If the smell is strong and intolerable the cure is affected, otherwise not.

*Fever.*—In a state of fever one should not get shampooed, otherwise the mind will be affected.

*Fire.*—Fire carried through between two persons makes them fall out with each other.

*Flowers.*—Children and women should not put on garland or use perfumes, as they are attractive of fairies, nymphs, &c., who would cause pain to the users.

*Flower of Gúlar.*—If you get a flower of Gúlar (*ficus cunia*) for it is hardly procurable, keep it over a treasure and the wealth will be inexhaustible. Never pass under a *Gúlar* tree on a Sunday, as it will shorten your life.

*Frying pan.*—Throwing water on the pan when hot will bring about rains on the doer's wedding day.

*Gold.*—To lose gold is as unlucky as to pick up iron, to receive which in alms even a Brāhmaṇa hesitates.

Gold ornaments should not be put on the lower limbs of the body, for this brings ill luck.

*Hair.*—To have a hairy breast is blissful, and it should never be shaved.

Before throwing away the combings of her hair every woman should spit on them; otherwise her husband will take to a loose life.

*Headache.*—Tie a cotton thread, spun by a virgin, round the head, and the pain in it, however pungent, will disappear.

*Head-dress.*—If you are going out on some business and your head-dress falls down by some accident, there is very little or no chance of success.

*Hiccough.*—If a person has the hiccough, he is being remembered by some one of his kith and kin or his friends far away from him. It will soon disappear if he succeeds in hitting upon the name of the person thinking of him at the time.

*House building.*—Luck attends the inmates when the figure of the house is like that of the face of the cow, Gomukh—presenting a narrower and lower front than the back part; or, when the ground flooring is gradually rising from the gateway inside, with an uneven number of beams to support the roof and of steps to lead upstairs, and a courtyard from north to south longer than east to west.

Ill luck is sure to follow the inhabitants of a house in the construction of which the aforesaid arrangement is reversed, *e. g.* if it is Sherdahān (tiger-mouthed) having a wider and higher frontispiece, or Súrāj Bedhī (sun-crossed) having a courtyard measuring longer from east to west.

*Indigestion.*—Immediately after eating one should lie down flat with the face upwards and take breath eight times, then turn to the right side breathing sixteen times, and after this

turn over to the left inhaling and exhaling thirty-two times, and there will be no complaint of indigestion.

*Jackal.*—If a she-jackal howls only once, it bodes ill to the sovereign; if two times, it predicts loss of crops; and if three times it indicates that there will be a plague; but if she howls on continuously, nothing unnatural will take place.

*Journey.*—When proceeding on a journey on Sunday, chew betel-leaves; on Monday, behold the face in the looking glass; on Tuesday, eat molasses; on Wednesday, coriander seed; on Thursday, mustard; on Friday, curds; and on Saturday green-ginger, at the point of starting: and you will return home successful.

If you go on a journey in the morning or in the evening, there is no use consulting astrologers.

*King.*—To behold the face of a king gives luck. His sight can heal obstinate sores and cumbuncles.

*Lamps.*—When evening comes on and lamps are lighted to remove the dark, people stand before them with folded hands and invoke their aid in removing all their sorrows. *Sanjhá tární, sab dukh niwární* (Evening, the saviour and remover of all sorrows), is the usual supplication uttered.

To lie down at evening time brings on misery.

Lighting lamps with one another is a source of evil, and causes fight. They should not be blown away by the mouth otherwise ill-luck will attend.

*Lizard.*—By devouring a lizard the snake will die; but if it lets it go merely catching it once in its mouth, it becomes blind.

The falling of a lizard upon the right side of a male, and the left of a female is ominous; while on the opposite side, is auspicious. If it falls on the palm, sole, heart, or throat, it denotes that death is at hand; but if it falls on the stomach, back, or legs, ease and comfort will follow.

*See Mahábhárata.*—There is sure to be some disturbance or death wherever the Mahábhárata, the great Indian Epic Poem,

describing the battle between the Kauravās and the Pāṇḍavās, is recited. It contains 214,000 verses—that is, eight times as much matter as is in the Iliad—embraces all that exists of Hindú history, theology, antique manners and traditions, and teaches morals under a glorious garment of poetry.

*Medicine.*—After you have taken a dose of medicine you should place the cup or glass turned upside down to make the physic efficacious.

*Memory.*—If your memory calls up the image of a person, or if you happen to mention the name of the remembered one, and that person by some chance turns up at the very moment, his life will be prolonged.

*Meteor.*—The fall of a meteor announces the death of a renowned person and the transmigration of his soul into an illustrious family. At the time the phenomenon occurs people usually say, “Bare phalkà nām kyà? Sītāphal aur Nāriyal”—What is the name of the great fruit? The Gourd and the Coconut.

*Milk.*—One ought never to take milk in open moonlight, for then the moon affects it and it proves injurious to health.

*Monkey.*—If you see the monkeys the first thing in the morning, or even utter their name at the time, you will not get any sort of food throughout the day; but if a serious illness affects you showing no signs of abatement feed them with gram—parched one especially—and you are sure to get relief soon.

If a monkey be kept in a house evil spirits do not haunt it. Keep therefore one by the door of the confinement room when a child is born.

*Month.*—Five Sundays falling in one month bring on disease; five Tuesdays, great calamity; and five Saturdays, much scarcity: whereas five Mondays, Wednesdays, Thursdays and Fridays, conduce to public weal.

*Nose.*—A person cannot see the tip of the nose three days before his or her death.

*Nose-boring.*—The nose of a long-wished-for son, as also that of the boy born after the death of two or three children, is bored on his birth on that side on which he is first laid after delivery.

*Nut or cocoanut.*—One is offended when you cross over one's body for it prevents growth, so rivers feel ill if you cross over them by boats or by bridges. Offer them, therefore, nuts or cocoanuts to appease their anger and thus save yourself from drowning.

*Nymphs and Fairies.*—Nymphs and fairies walk in the air on moonlit nights, and their shadow smites every person that drinks milk or carries perfumes about him on such occasions.

*Oath.*—If perchance you utter a lie or take a false oath, press a piece of thread under your lips or lift up a leg of yours, and its effect will be destroyed.

*Oil.*—Oil is much to the taste of the planet Saturn (Shanishchar); rub your person with it, therefore, on a Saturday, eat it and make a gift of it, and your health and strength will surely improve.

Making a use of it on other days, particularly on Sundays, Tuesdays, and Thursdays, is attended with harm. So sinful is its touching on the aforesaid days that unless you give land in charity you will not be absolved. If however after touching it you rub your hands on the earth, it is equivalent to giving land in alms.

*Omens.*—If a jackal crosses the path of any one from left to right, he will gain the object he has in view; but if from right to left, the purpose will never be attained.

If a horse shakes its head when it is being purchased, be sure it will bring you to harm, if you buy it; but if it paws or stamps its foot, especially the right one, it will bring you luck.

If a cow, or a horse, or any other cattle, discharges dung at the time of purchase, it is lucky; but if it urinates, it is ominous.

A horse or a cow, moving its head up and down in the stable or shed, ruins the fortune of the owner; but an elephant constantly waving its trunk adds to it.

On starting upon a journey or commencing business, if your eyes first rest on a one-eyed person, a goldsmith, a devotee having his ears bored, a widow, a eunuch, a bareheaded fellow, an oilman, a washerman without his bundles of clothes, a sweeper without his broom, a scavenger without his basket, a Bráhmāna without the mark of sandalpowder on his forehead, and a bearer of an empty ghará (water pot), you are sure to be unsuccessful; but if you meet with a person carrying a ghará (water pot) full of water, a married woman, a prostitute, a corpse, a sweeper with his broom, a scavenger with his basket, a washerman with his bundles, and any one selling curd or fish, and they pass by your right side, success is sure to be your lot.

*Opprobrious names.*—Such are given that the child may live long, and that the evil eye may always be averted from it.

The following are some specimens of the depreciatory names:—

Chhajjú (roof-fallen), Ghasitá (dragged), Náthú (nose-bored), Tulá (weighed), Kúrá (filth), Lálú (red), Chhuttú (little), Bhikhárá (beggar), Pasanghí (make-weight), Buláki (nose-ring), Chúhá (mouse). Chamrú (leather), Nankú (small), Chhedí (bored), Dokaurí (two-shells), Tinkaurí (three-shells), Músá (rat), Tinkú (straw), Bhujang (black-bird), Pachkaurí (five-shells), Khairátí (received as charity).

*Ordeals.*—To distinguish the guilty from the innocent put a kettle full of oil on the fire, and when it is well boiled, let the suspected persons plunge their hands into it and those who are not guilty will never be burnt: or, take an iron ball, make it red hot in a furnace, and then desire the person whom you suspect *of guilt to carry it to some fixed distance upon the palm of his*

or her hand. If the palm is scorched the guilt is established, otherwise the suspicion has no leg to stand upon.

An innocent person will also come out dry, if he plunges into a river; but a guilty one is sure, as a matter of course, to be wet through and through.

*Overturnd shoes.*—Shoes lying upside down and not properly kept, cause misfortune; and if one shoe leaps over the other when doffed, it shows that the wearer will soon have to proceed on a journey.

*Owl's flesh.*—If you love a person who does not return your love, offer a dish of meat prepared with an owl's flesh, and as soon as it is tasted he or she will be head over ears in love with you; but never allow an owl to rest on any portion of your building, as that means ruin to the inmates.

*Palm.*—No sooner you open your eyes after sleep in the morning, rest them on the palms of your hands, so that if a miser's face comes to your view afterwards, you may be safe from its unlucky effect. Some faces are lucky while some are unfortunate.

*Porcupine.*—If some of its quills—even one will do—are placed in any body's house on Sunday or Tuesday at noon or in the evening, a quarrel is sure to ensue in the family.

*Posture.*—Never sit with one leg over the other, or shake your legs, for it brings on bad luck.

*Prognostication.*—A child in the seventh month of pregnancy is very seldom born.

A child born in the eighth month never lives.

A child born in the ninth month is born to all—that is, a usual occurrence.

A child born in the tenth month will grow to be a leader.

*Prohibitions.*—Celebrate no happy ceremony, such as marriage, &c., within a year of tonsure (Múndan); and perform no Shráddh during the year the nuptials take place.



*Raining during sunshine.*—If it rains when the sun shines brightly, know that the wedding of a jackal is taking place.

*Recovery.*—If a rumour gets afloat that the sick person has died, he is sure to recover soon. If you look in the mirror while suffering from sore eyes, the disease will be protracted. If an old person recovers from sickness, while his or her life was despaired, there is sure to occur a death of a young person in the family.

*Sacred thing.*—Gold is the most sacred metal, and its gift is unequalled.

*Sale.*—The first bargain, when the shop opens in the morning, is made strictly in cash; for it is believed that the first sale on credit will bring in very little or no cash during the day.

*Salt.*—Giving salt into another person's hand causes dispute between the giver and the receiver. It will bring you luck, however, if you abstain from using it on Sunday.

*Shoe.*—If two persons are quarrelling, turn round one of your shoes, and the quarrel will continue and be not easily stopped.

*Snake.*—Snakes are omnipresent; so never talk ill of them, even when you see none about you. They are sure to overhear you and avenge themselves. A peacock (mor) swallows up a snake, and a tiger (sher) kills it with a stroke of its paw. Utter, therefore, "Sher Sher"! or "Mor Mor"! and the snake will soon disappear.

The breath of a woman big with child is more poisonous than even that of a snake, which becomes at once blind if it comes across her.

Snakes become guardians of the treasures of misers.

*Snake-jewel.*—A snake, hundred years old, has a kind of precious stone in his head, called Sarp mani, which is very luminous. Whenever it comes out in the night to suck up the dewy vapour, it takes it out, deposits it on the ground, and guided by its dazzling light crawls about in search of its subsistence.

If any body is so fortunate as to get this bright gem, all his wishes are gratified as long as he is in possession of it.

*Sneezing.*—If a sick man sneezes it is a sure sign of recovery, but when one is going out on a journey, or is about to commence some business, and any body about him sneezes, it means that the object will not be accomplished.

*Teething.*—When a child is in teething feed hens daily with rice, and all the teeth will come out easily and no pain will be felt by the child.

*Traveller.*—Telling stories during the day causes a traveller to lose his way.

*Water.*—Water in a vessel should not be crossed over, and if perchance it is crossed, it should not be offered for drinking or ablution.

*Wolf.*—If you kill a wolf in any inhabited locality, the place where its blood falls will become a waste land.

## PART IV.

### PROVERBS AND SAYINGS.

#### *Agricultural.*

Adhí Hathiya, mung mungái;

Adhí Hathiya, Rahlá Rái.

First-half of Hathiya, (good for sowing) mung (a kind of vetch smaller than urad);

Second-half of Hathiya, for gram and mustard.

Bhuiyán loṭ jab chale purwái,

Tab jáno barkhá rit ái.

When the east wind blows close to the earth,  
Know that the rains have set in.

Chittrá Gehún, Ardrá Dhán;

Na inká girwí na unka ghám.

Wheat of Chittra, Rice of Ardra,

No weevil (spoils) this, no sun (ruins) that.

Chait más bhar bíj bijóré;

Le Baisákh Tís jo súkhe;

Jeth más bhar tape niráso;

Tab jano barkhá kí áso.

Chait (March, April) is the time for collecting seed;

In Baisakh (April-May) if Taso (a jungle tree) be withered;

If it be hot and dry in Jeth (May, June);

Know then that the prospects of rains are good.

Chiraiyá men láyau achár bichár;

Ashlekhá men láyau bahut nihár;

Maghá men jin láyau bhaiyá;

Ek ek dhén men do do paiyá.

Plant rice in Chiraiyá or Chittrá with hesitation;  
Plant in Ashlekhá, with great care;  
Never plant in Maghá, dear;  
Otherwise each rice will have two empty Cella.

Chittrá barse tín hot, láhí, shakkar, másh:  
Chittrá barse tín ját, til, kodon, kapás.

Rain in Chittrá and three things flourish—lähí (an oil-seed),  
sugarcane and urad (a kind of vetch):

Rain in Chittrá and three things die—sesamum, millet and  
cotton plant.

Ek báó jo bahie útá,  
Mere pání paiyo pútá.

One blow of wind in Uttará,  
You will find water on field boundary, O son !

i.e. North wind in Uttará Nakshatra predicts torrents of rain.

Ek lahrá jo barse Swátí,  
Kurmin pahne sone kí pátí.

A shower of rain in Swátí,  
Peasant's wife wears leaves of gold.

i.e. Rain in Swátí is very beneficial to wheat crop.

Jo barasi hai útá,  
Náj na khaihain kútá.

If it rains in Uttará,  
Even dogs will not eat grain.

i.e. Uttará raining the production of grain is exceedingly  
abundant.

Jo purvá purwaiyá páwe,  
Jhúrí naddí náó chaláwe.

If the east wind blows in Púrvá,  
You will have to cross in boats the dry river beds.

Kuár más phúlé jo kás,  
Tab barkhá kí náhin áa.

If the kusà grass blossoms in Kuár (September, October,) Then of rain no hope.

Mágh kí garmí, jeth ká jár;  
Pahlí barkhá bhargá tár;  
Kahen kisan, ham hobé jogí;  
Kuán ke pání dhoihain dhobí.

Heat in Mágh (January, February,) cold in Jeth (May, June);

First fall of rains filling up tanks;  
Say the peasants all of us will be mendicants;

Washermen will only get water from wells to wash.

i. e.—Cold in summer and heat in winter, as well as a heavy down-pour at the very commencement of the rains, predict drought.

Maghá ke barse, Mátá ke parse.

Rains in Maghá (satisfy peasants as) food served by mother (satisfies the hunger of a son).

Sab din barse dakhná páe,  
Kabhi na barse Barkhá páe.

At all times it rains with Dakhná,  
Never rains in Barkhá (rainy season).

i. e.—It always rains when the south wind blows except in the rainy season.

Sáwan súkhe Dhán;  
Bhádón súkhe Gehún.

A dry Sáwan and rice;  
A dry Bhádón and wheat.

i. e.—If it does not rain in Sáwan or Srávana (July, August,) the rice crops die off: and if there is no rain in Bhádón or Bhádra-pada (August, September,) the wheat crops are lost.

Sáwan kí Purwái, Bhádon ka Pachhiyáo ;  
Har bailawá bech ke, larḁan ka jiyáo.

In Sáwan (July, August) east wind, in Bhádon (August  
September) west wind ;

Sell off plough and oxen, and feed the children.

*i. e.*—With the east wind in Sáwan and the west wind in  
Bhádon agriculture fails.

Sáwan Sáván, Bissá jau,  
Jitná boyá utná lau.

In Sáwan (July, August) sáván (A kind of grain), in  
Vishákhá, barley ;

As much sow, so much reap.

*i. e.*—Sáván, when sown in Asáḁh, and barley, in Chitrá  
Nakshatra, flourish and not when sown as above.

Sáwan shuklá sattamí jo garje adhi rát,  
Tum pí jáo Málwá, ham jáwen Gujrat.

If it thunders at mid-night on the seventh of the lunar  
fortnight of Sáwan (July, August).

You, dear, go to Malwa, I go to Gujrat.

*i. e.*—Scarcity of rain, and consequent famine, is predicted  
by the phenomenon.

Sáwan shuklá sattamí udai na dekhiya bhán,  
Meghá barasai tab lag, jab lag Deouthán.

If in Sáwan (July, August) on the seventh of the lunar  
fortnight the rising of the sun be not seen,

Rain will fall up to the eleventh of the lunar fortnight in  
Kartik (October, November,) called Deothání Ekādashí, when  
the deities according to Hindú notions rise from their six months'  
sleep.

Súkbár kí bádlí rahi saníchar chháí,  
Aisa bole Bhaddarí bin barse ná jái.

If clouds from Friday continue to Saturday the whole day  
and night long,

Says Bháddarí (sooth-sayer) that they will not disperse  
without raining.

Terah Kátik, tín Asárh.

Thirteen (days) Kátik (October, November,) three (days)  
Asárh, (June, July,) are favourable for sowing, the former for wheat  
and the latter for rice.

Tape mrigshirá, balchhin chár ;  
Ban, bálak aur hans, ukhár.

If it is hot in mrigshirá, four feel it ;  
Trees, children, geese and sugarcane.

## GENERAL

### A.

Ádhá títar ádhá batér.

Half partridge, half quail. *i. e.*—Peculiar.  
*c. f.*, neither fish, flesh, nor fowl, nor yet a red-herring.

Ádhí chhor sárí ko dháwe,

Ádhí rahe na sárí páwe.

Leaving half, coveting the whole,  
Even the half is lost, and the whole is never obtained.

Adh jal gagrí chhalkat jáe.

Half filled water-pot throws out water.  
*i. e.* Shallow minds retain nothing.  
*c. f.* Empty vessels make much noise.

Ádmí batore gharí gharí ;

Ishwar lejár ek gharí.

What man collects hour by hour,  
God takes away in one moment.

*Ag lagá Jamálo alag kharí.*

Setting fire, Jamálo stood aside.

i. e. To pour oil on troubled waters.

*Aib karne ko bhí hunar cháhiye.*

It requires skill even to commit a sin.

*Ajiran dawái chár :—*

*Harrá, nindrá, panthá, bár.*

Four medicines are for indigestion ;

Har (terminalia citrina), sleep, walking and water.

*Am kháne se kám, na guṭhlí ginne se.*

Have to eat mangoes, not to count seeds.

i. e. Have the end in view without regard to means.

c. f. All's well that ends well.

*Anḍe sewe koí, bachche lewe koí.*

One hatches the eggs, another carries off the offspring.

c. f. one beats the bush, another catches the bird.

Fools build houses for wise men to live in.

*Andhá jab patiyáe, jab do ánkhen páe.*

A blind man is convinced when he gets two eyes.

i. e. A blind man believes when he sees.

c. f. Seeing is believing.

*Andhe áge roná, apní ánkhen khoná.*

Weeping before the blind is injuring one's own eyes.

i. e. Laying the complaint before inattentive audience.

c. f. you may cry your eyes out, ere you melt the heart of a wheel-barrow.

*Andhe ke háth baṭer*

A blind man catching a quail.

i. e. A man coming unexpectedly for something.

*Andhere ghar ká ujálá.*

Light of a dark house, (a son is so-called).



Andhon ko do ánkhen

Two eyes for the blind.

i. e. Light to the blind. Succour to those who stand  
in need of help.

Andhon men káne rájá.

One-eyed is a king among the blind.

c. f., a figure among the cyphers.

Ánkh ká triphalá dante ká lon

Pet ke bhariye tinon kon.

*Triphala* i. e., the three astringent nuts, (citric, emblic and beleric myrabolans) for the eyes, salt for the teeth, and filling the three corners of stomach with food (are never failing medicines).

Ánkh phúti pí r gáí.

Eyes lost, pain gone.

c. f., better an eye out than an aching one.

Ánkhon ke andhe nám nainsukh.

Of eyes blind and Nainsukh (fine eyes) by name.

i. e., little in worth though great in title, (used  
by way of taunt).

Ánkhon sukh, kaleje thandhak

Eyes pleased, heart delighted.

Anna dhan mahá dhan, gahná dhan ádhá.

Gayá dhan sarbas, jab beohar sádhá.

Wealth in grain is a great capital, jewels are half  
capital.

The whole capital is lost when invested in loans.

i. e. Trade should be preferred to lending money.

Invest always in purchasing grain, next to it in  
making ornaments; but never give out loans, for  
then be sure all will be lost.

Ant bhale ká bhalá.

The result of good is good.

Áo bail mujhe mār.

Come bullock strike me

i. e. Picking a quarrel.

Áp bhale, jag bhalá.

Self good, world good.

c. f. good mind, good find,

Apná paisá khoṭá, to parkhaiyá ko kyá dosh.

When one's own coin is bad, what blame lies with the tester.

i. e. when we know there is something wrong in us, why should we blame those who find fault with us.

Apne munh miyán miṭṭhú

By oneself, lord Pleasant.

i. e. Praising one's own self.

Apne pánw kulhári márná

Striking the axe at one's own leg.

i. e. Blind to one's own interest.

Apní apní daffí, apná apná rág.

Every one with his own tambourine, each with his own song.

i. e., every one has his own ways (denoting disunion).

c. f. Each sings his own tune.

Apni galí men kuttá bhí sher.

A dog is a lion in its street.

i. e. A man's house is his castle.

c. f. Every cock fights well at his own dunghill.

Asharfiyāṇ luṭen, koelon par muhar.

Gold squandered, coal sealed up.

i. e. Miser in little, prodigal in much.

c. f. Penny wise and pound foolish.

Āsmān se girā khajūr meṇ atkā

Fell from heaven, detained by the date-tree.

i. e. Great things stopped by trifles.

c. f. To swallow an ox, but be choaked by the tail.

Aṭkā baniyā saudā kare.

Entangled Baniyā does business.

i. e. when shop-keepers have previous debts to recover, they give more on credit as the only means to realize what is due to them

'Aurat ke nāk na ho to mailā khāe

Had a woman no nose, she would eat dirt.

i. e. A woman would shamelessly go wrong had she no fear of losing her nose.

N. B.—It is a practice all over India to bite off or cut the nose of an immoral slut, so that becoming deformed she might be disabled from following her shameless career of unlawfully going wrong.

## B.

Bāen hāth kā kām.

Left-hand work.

i. e. Easy to perform.

Baglá máre pakhnā hāth.

By killing a heron, one only gets the feathers and no flesh.

i. e., wasteful destruction.

Bagal meṇ chhurí muṇh meṇ Rāma.

Knife in the arm-pit and the name of God in the mouth.

c. f., a wolf in lamb's clothing.

Bagal men larká, shahr men dhandhorá.

Child in the arm, crying out in the city.

c. f. The butcher looked for his knife, while he had it in his mouth.

Bagal men múngh dālo aur dekho.

Put the head under the arm and see.

i. e. Look to yourself.

Baglí ghúnsá.

Blow at arm.

i. e.,—A secret enemy or traitor.

Bagulá bhagat

Heron— a saint i. e., a hypocrite.

N. B.—Herons stand usually with one foot, like Indian devotees, in rivers, but no sooner a fish appears, woe to it, it is at once gulped down the throat.

Bakhshish sau sau, Hisáb jau jau.

Give hundreds, but account for each grain.

Bakre kí mán kab tak khair manáwegí.

How long will a he-goat's mother pray for his life.

c. f. The pitcher that often goes into the well, will be broken at last.

Bandar kyá jáne adrak ká sawád.

What does a monkey know of the quality of ginger?

i. e.,—a person knows not the taste of anything he has never tasted.

Báni kí bán na jáe, Kuttá múte táng utháe.

One habituated does not leave off his habits, (for example) the dog always urinates lifting up his leg.

c. f. Habit is second nature.

Baniye kí gon men nau man ká dhokhá.

Nine maunds short in a Baniya's grain-sack.

i. e. Cheating a cheat (which is impossible).

Báp na mání piddarí, beṭá tírandáz.

The father never hit a fly, the son is an archer.

*i. e.*,—the son boasts of bravery, though the father was a coward (spoken contemptuously.)

Bastí, baid, tapesrí, prohit, ṭandul, pán;

Náo púrāne cháhiyeṇ, tegá, nripat, diwán.

Town, physician, saint, family priest, rice, betel;  
these, in all nine, with sword, king and minister  
are the older the better.

Bhagal karná.

Disguising. *i. e.* Concealing reality.

Bhagwat bhajan peṭ ká dhandhá;

Jo na kare wuh púra andhá.

Prayers to God, business for livelihood;

Who does not do these, is perfectly blind.

*i. e.* A person is blind if he neglects praying God  
and earning livelihood.

Bhaiṇs ke áge bín báje, bhaiṇs kharí paguráe

The lute is played before the buffalo, she is bent  
upon chewing the cud.

*c. f.* Ignorance is a bliss.

Bhalá kahaṭ kyá jáe

In speaking good what is lost.

*i. e.* A good word costs nothing.

Bháron sáth khetí kíṇ,

Gáe bajáe áphí lín.

Cultivating fields in common with singers,

By singing and dancing they take the whole produce.

*i. e.* one should not mix with people beneath  
his own dignity.

Bhukhá so rúkhá.

A hungry man is a dry man.

Bhus meṇ ág lagá jamálo alag kharí.

Putting fire in the straw and standing at a distance.

*i. e.* double dealing.

Bhúton se sampat.

Money from goblins.

i. e. to make impossibilities possible.

c. f. you cannot get blood out of stone.

Bichhal parē to *Har Gangā*.

Fell in the river, called out Har Gungā.

i. e. doing a thing by mistake not purposely.

*N. B. Har Gangā.*—The Hindus when bathing, in the Ganges utter “Har Gangā Bhágirathí, páp na rahe ekau ratí,”

i. e. Praise to the Ganges that keeps not even a grain of sin.

Bichehí ká mantar na jáne, sánp ke bil men unglí de.

Not knowing charms for a scorpion, thrusts finger into the hole of a serpent.

i. e. Knowing not even how to cure a scorpion's bite, thrusts his hand into a snake's hole.

i. e. Undertakes a task far above his abilities.

Biláí ke yahán bhains nahín lagtí.

Cats have no buffaloes.

i. e. Even those without means are provided for (Providence looking to their wants).

Billí ko khwáb men bhí chhichhare nazar áte haiñ.

The cat sees the tit-bits even in her dreams.

c. f. The wish is father to the thought.

Bin buláe to Ishwar ke yahán bhí na jáná cháhiye.

One should not go uncalled even to God.

Bin dúlhá kí barát.

Marriage procession without the bridegroom.

i. e. An army without a leader.

Bin máñge motí mile, máñge mile na bhíkh.

Unsolicited one gets pearls, on solicitation he gets not even a shell.

i. e. The covetous seldom get anything.

Bísí so khísí.

Twenty and shrivelled.

*i. e.* Reaching twenty, the age begins to decline.  
(owing to early marriage, &c., in India).

Biyá pare pár jamí, ultá pare ki sidh.

A seed sown must grow up, whether it is thrown  
rightly or wrongly.

*i. e.* Strive and you will succeed, whether your  
efforts be direct or indirect.

Buddhe tote kahín Rám Rám parhte hain.

Old parrots never learn Rám Rám.

*i. e.* Nothing can be learnt (anew) at an advanced  
period of life.

Búrhe munh mawáse, Log áe tamáshe.

An old face having pimples gathers round a crowd  
of spectators.

*i. e.* A thing out of season is always laughed at.

Byoháre, áháre, lajjá na kare.

In business, and at table, there is no shame.

### C.

Chait gur, Baisákh tel,  
Jeth panth, Asárh bel,  
Sáwan marsá, Bhádon dahí,  
Kuár karelá, Kátik mahí,  
Aghan dhaniyá, Pús ganná,  
Mágh misrí, Phágun chaná.

Molasses in March, oil in April,  
Journey in May, wood-apples in June,  
Vegetables in July, curds in August,  
Bitter cucumber (karelá), in September, butter-  
milk in October,

Coriander seed in November, sugarcane in De-  
cember,

Loaf-sugar in January, gram in February,

*i. e.* (are offensive to health).

Chalni men dúdh duhe aur karam ko dosh de.

Milks in the sieve and blames the fate.

*i. e.* If a person himself does not take care to be successful, no blame can be attached to fate.

Chár din kí chándní phir andherá pákh.

For four days moon, again the dark fortnight.

*i. e.* Prosperity like moonlight lasts only for a few days and is soon followed by adversity.

*c. f.* Riches have wings.

To day a king, tomorrow nothing.

Chátur ko chauguní, múrakh ko sauguní.

To the wise fourfold, to the foolish hundredfold.

*i. e.* In estimating the income of others a wise man calculates fourfold, and a fool hundredfold.

Chhore gánw se nátá kyá ?

With the abandoned village, what connection?

*i. e.* Have nothing to do with anything given up.

Chhotá múnh barí bát.

Little mouth, great talk.

*i. e.* No wit, boasting much.

Presuming to use language incompatible with the rank.

*c. f.* Small wit, great brag.

Old head on young shoulders.

Chirág ke niche andherá.

Under the lamp, the darkness.

Chor ká jí kitná.

What heart has a thief?

*i. e.* A thief has no courage, he flies at the slightest alarm.



Chor ke bháí gathkaṭe.

The brother of a thief is a cut-purse.

i. e. One has the like for companion.

c. f. Birds of the same feather.

Chor ke ghar mor.

A peacock in a thief's house.

i. e. A thing that betrays itself.

c. f. Biter bit.

Chor ke pañw nahī hote.

A thief has no legs.

i. e. A thief runs away at the slightest fear of detection.

Chor kí dáṛhí meṇ tinká.

A straw in a thief's beard.

i. e. A thief considers himself detected at the slightest suspicion on account of the self consciousness of guilt.

Choron ne gathrí lí begáron ne chhutṭí páí.

Thieves took away the bundle, the forced labourers got leave.

i. e. When a person is forced to do what he does not like and any circumstance gives him relief, he feels delighted.

Chor se kahe chorí kar, aur sáh se kahe jágtá rah.

To tell the thief to steal, and to tell the rich man to keep awake.

i. e. To stir up both parties in dispute.

c. f. To hunt with the hounds and run with the hare.

Chugalkhor ne chuglí kháí, bích bazár meṇ jútí páí.

The back-biter back-bited, and was struck with a shoe in the market.

i. e. A back-biter is always publicly insulted. To beat with shoe is to inflict great disgrace.

D.

Dabe ko sab dabáte hai.

One who yields is oppressed by all.

Dabí billí chúhe se kán kaṭáṭí hai.

A subdued cat allows its ear to be bitten by a rat.

*i. e.* A vanquished man does all that is desired of him.

Dáen bhí paṛos ká ghar bachá detí hai.

Even a witch spares the house of a neighbour.

*i. e.* Never inflict an injury on a neighbour.

Dáiu mīṭh dádaū mīṭh, kiryá kekar kháúṇ.

Mother is dear, father is dear, by whom should I swear.

*c. f.* You cannot eat your cake and have it too.

Dál meṇ kuchh kálá hai.

In the peas there is something black.

*i. e.* There is something wrong in the matter.

*c. f.* To smell a rat. A screw loose somewhere.

Dám karáe kám.

Price has the work done.

*c. f.* Money makes the mare to go.

Damṛí kī búṛhiyá ṭaká sir muṇḍáí.

An old woman worth nearly a penny, the cost of shaving her two pence.

*i. e.* To pay a pound for a penny worth of article.

Damṛí na jáe, chamṛí jáe.

The penny must not go, the skin may go.

*c. f.* You will get nothing out of a miser but his skin.

Dáṇṭe dabe so ních.

Who yields to frowns is mean.

Dánte máte.

Teething and small-pox.

(These two words are used to express the dangers of infancy.)

Dánt káí rotí.

Tooth-bit bread.

i. e. Intimacy.

Daryá meṇ rahná aur Magarmachh se bair.

Living in the river and having enmity with the crocodiles.

i. e. To be on bad terms with those among whom one lives and moves.

Dátá de bhaṇḍarí ká peṭ phúle.

The bountiful person gives charity, the steward's belly is swollen.

i. e. One gives and the other grieves with envy.

Daulat tere tīn nám :—

Parsú, Parsá, Párasráṁ.

O wealth thou hast three names :—

Parsú, Parsá, Parasráṁ.

c. f. Money makes a gentleman.

Daulatwále ká bhút har jotátá hai.

At the plough of a rich man, a goblin works.

i. e. Fortune favours the rich.

Dayá dharam ko múl hai, narak múl abhimán.

Pity is the root of virtue, pride the root of sin.

Des chhor pardes bhíkh.

Leaving home beg in a foreign land.

i. e. Begging alms in one's own native place is a matter of great shame, but in a foreign land it does not matter much.

Detá mare ki letá.

Creditor may die or the debtor.

i. e. Reckless in contracting debt.

Dhák ke tín pát.

Three leaves of Dhák (a kind of wood).

i. e. Merely next to nothing.

Dhírá so gambhírá, Utáolá so bápá.

Patient is grave, Hasty is mad.

i. e. Patience indicates seriousness, rashness is madness.

Dhobí ká kuttá na ghar ká na ghát ká.

The dog of a washerman, neither at home nor at the riverside.

i. e. A useless person, a lounge.

Dhol, ganwár, súd, pasu, nání ;

Yih sab tápná ke adhikárá.

A drum, a rustic, a shudra (slave), a beast and a woman;

All these go on right when struck.

Díwár ko khoe álá, Ghar ko khoe sálá.

Niches weaken walls, wife's brother weakens the house.

i. e. When wife's brother remains in the family, she is sure to give every thing to him for brotherly affection and thus the family is brought to ruin.

Dúdhárá gae kí lát bhalí.

A kick of a milch cow is better.

i. e. A man can also put up with inconvenience at the hands of those from whom benefit accrues to him.

Dúdh ká dúdh pání ká pání.

Milk by itself, water by itself.

*i. e.* A just decision that separates truth from falsehood.

Dúdh ká jalá maṭṭhá phúnk phúnk pítá hai.

Burnt with milk blows on butter-milk before drinking.

*i. e.* A person once hurt treads on cautiously.

*c. f.* A scalded cat dreads the milk; a burnt child dreads the fire.

Dúr kí ḍhol soháwaní.

The sound of a distant drum is pleasing, (said of the person or thing that does not answer the description made about it).

#### E.

Ek chaná bhār nahín phoṭá.

A single grain does not break the oven.

*i. e.* Nothing can be accomplished by a single hand.  
One alone can do nothing.

Ek chup hazár balá ṭáltí hai.

One silence keeps off a thousand evils.

*c. f.* Silence is golden.

Ek ghar band sahasra ghar khule.

One house shut, thousand houses open.

*i. e.* Persevere under disappointment and defeat and keep confidence that the world will not always be adverse.

*c. f.* When one door shuts another opens.

Ek háth se táli nahín bajtí.

One cannot clap with one hand, *i. e.* In amicable settlement there must be mutual concession.

Ek ki do púkára, jab kaljug meṅ lekhá páwe.

Say two instead of one, and then the account will be settled in Kaliyuga.

*N. B.* The world is divided into four ages.

1. Satyayug, the age of truth, lasting 1728000 years.
2. Tretáyug,  $\frac{3}{4}$  of truth and  $\frac{1}{4}$  of falsehood, lasting 1296000 years.
3. Dwáparyug,  $\frac{1}{2}$  of truth and  $\frac{1}{2}$  of falsehood, lasting 864000 years.
4. Kaliyug,  $\frac{1}{4}$  of truth and  $\frac{3}{4}$  of falsehood, lasting 432000 years.

The present age is the 28th Kaliyug of which 4989 years have gone by.

Ek machhlí daryá gandá kartí hai.

One fish makes a river dirty.

c. f. A rotten sheep infects the whole flock.

A rotten apple injures its companions.

Ek más ritu áge dháwe.

The season runs a month ahead.

i. e. The character of a season is seen a month previously.

Ek miyán men do chhurí nahín rahtín.

One case cannot hold two knives.

i. e. Two rivals cannot occupy the same ground.

Ek nár jab do se phansí;

Jaise sattar waise assí.

A woman when flirted with two men;

It is all the same if they be seventy or eighty.

i. e. When a woman steps beyond modesty to flirt with a man not her husband, she is sure to flirt with a larger number, and in the end will become notorious for immorality.

Ek panth do káj.

One way two works.

i. e. Two business on one road.

c. f. To kill two birds with one stone.

Ek Rám nám sachchá, sab jhúthá hai jatan.

Only the name of God is true, everything besides is false.

Ek thailí ke batte.

The weights of one purse *i. e.* comrades.

*c. f.* Birds of the same feather.

Ek to karelá दूसरे नीम चाढ़ा.

It is a *karelá* (nimordica) and that too of a नीम (*azidarachta indica*) tree.

*i. e.* The *karelá* is a bitter plant and the नीम leaf is also very bitter, hence a person of very bitter propensities is spoken of as such. Himself wicked and also keeping a wicked company, hence doubly wicked.

### G.

Gadah pachísí.

Ass (at) 25 (years.)

*i. e.* Actions at 25 years of age are excusable.

Gagrí dáná, súd motáná.

Grain in pot, a lowman fat.

*i. e.* A lowman when in easy circumstances becomes arrogant and does not feel inclined to work. Riches puff up a low mind.

Gainde se háthí laṛe,

Apná ghar pání kare.

An elephant fighting with a *rhinoceros* destroys its own house.

*i. e.* If a person of low means or shallow abilities contends against a rich or a learned man he ruins himself.

Ganje ke nákhún nahín hote.

A bald man possesses no nails.

*i. e.* A mischievous man does not get power.

Gāṅṭh men kaurí nahín, gaṭṭewále hot.

Possessing not a single shell in the pocket, calling out the sweet-meat-seller.

*i. e.* Making a vain show. Pretending to be rich in poverty

Gau dhan, gaj dhan, mánjha dhan,  
 Aur ratan dhan kán;  
 Jab áwe santokh dhan  
 Sab dhan dhúr samán.

Cattle, elephants, land, jewels, and mines are all treasures;  
 but all these are merely dirt when the treasure of contentment  
 is secured.

i. e. Contentment is above all worldly pleasures.

Gehún ke sáth ghun bhí pis játá hai.

With the wheat, the worm is also ground down.

i. e. Even the poor are involved in the misfortunes of the  
 rich.

Gharí meñ ghar jale, nau gharí Bhaddrá.

The house burns down in a minute, Bhaddrá for nine  
 minutes.

i. e. Adopting a Fabian policy.

N. B. Bhaddrá is the name of an astronomical period. The  
 Hindús do not undertake to do anything auspicious as long as  
 it lasts.

Ghar ká bhedi Lanká dháe.

A scout of family ruined Lanká.

i. e. One acquainted with the secrets of the family can bring  
 the house to ruin, as was done by *Bibhílchan*, brother of Ráwana  
 the king of Lanká, by going over to Ráma of Ayodhyá (*vide*  
*Ramáyana*).

Ghar ká jogí jogiyá, án Gáon ká siddh.

The ascetic is nobody in his own town, but is a saint in  
 another place.

c. f. A prophet is not without honor save in his own country.

Ghar ke parsaiyá andherí rát.

Serving one's own dinner on a dark night.

i. e. Interest is well served when it is in the hands of  
 acquaintances.



Ghar kí ádhí báhar kí sári.

Half at home, the whole abroad.

c. f. Better half at home, than the whole abroad  
There is no place like home.

Ghar meṇ chúhe ḍaṇḍ peḷeṇ.

The mice play at shoving and pushing in the house.

i. e. The man is utterly poverty-stricken, having no grain in the house to engage the attention of the mice, that in consequence take to playing at games.

Ghar meṇ ghar, laṛáí ká ḍar.

A house in the house, fear of quarrel.

i. e. If two families live in the same house, they have a great fear of quarrelling with each other.

Ghar meṇ Ghoṛá bazár meṇ mol.

The horse in the stable, price in the market.

c. f. Buying a pig in a poke.

Ghar meṇ khána, bazár meṇ ḍakarná.

To eat in the house, to belch in the market.

i. e. To hide one's poverty.

Ghar meṇ nahín dáne,

Buṛhiyá chali bhunáne.

No grain in the house, the old woman is going to get the grain parched.

i. e. making a vain show.

Ghar phúnk tamáshá dekhá.

Setting the house on fire enjoyed the sight.

i. e. Wasting one's substance in idle pleasures.

Ghoṛá hot paidal chale, ḍhúṇḍh le áwe tír,

Jamáí ghar thailí rakhe; ahmaq haiṇ yih tín.

Walking when he can ride, searching for arrows,

Depositing money with his son-in-law; these three are fools.

Ghor, mor, chor, Pání píeṅ bhor.

Horses, peacocks and thieves drink water in the morning.

Gídar bhabkí.

Intimidating like Jackals.

*i. e.* Bullying.

Gur díe mare to zahar kyún díjiye,

If molasses can kill, why give poison.

*i. e.* avoid extremes.

Gur se kapaṭ, mitr se chorí,

Yá ho nirdhán, yá ho koṛhí.

To deceive a master, to rob a friend,

Makes either a pauper, or a leper.

Gurú kjiye jánke,

Pání píjiye chhánke.

Examine before accepting a spiritual guide,

Have water strained before drinking it.

*i. e.* Never begin a thing before you know how it will end.

## H.

Halwái kí dúkán, dádá jí ká fátihá.

Performing the oblation of the grand father at the shop of the confectioner.

*c. f.* Cocks make free with the horses.

Hána, lábh, jíwan, maran, jas, apjas, bidhi háth.

Loss, gain, birth, death, credit and blame are at God's dispensation.

Haṅs Haṅs khákiye phúhar ká mál.

Laughing, take the fool's property.

*i. e.*—A fool is always defrauded.

*c. f.* A fool and his money are soon parted.

Haṅsí so phañsí.

A hesitating woman soon forgets herself.

Haṇste ghar baste;

Rote ghar khote.

Cheerfulness leads to prosperity.

Sorrow leads to ruin.

Har, Āṇlā, Pīpal, Chítā,

Seṇdhā namak milākar pítā:

Jur, járá, khāṇsí, kaf, jáe;

Anna na jáno kitná khāe.

Citric and emblic myrobalans, long pepper, Plum-bags Zeylanied.

Drunk mixed with Rocksalt;

Remove fever, ague, cough, and phlegm;

And excite appetite.

Har jaise ko taisá,

Every like to like *i. e.* tit for tat.

Har ke háth nibáh.

Maintenance is in the hands of God.

Háriye na himmat, bisáriye na Ráma.

Do not lose courage, do not forget God.

*c. f.* God helps those who help themselves.

Hathelí par sarson jamáná,

To sow the mustard plant on the palm (of hand)

*i. e.*—To be in great hurry.

*c. f.* Let not grass grow under the feet.

Háthí ke dānt dikhāne ke aur, khāne ke aur.

Elephant's teeth for show are different from those for eating.

*i. e.*—A double faced person.

Háthí nikal gayá dum bákí rah gal.

The elephant has gone, only its tail remains.

*i. e.*—The most part of the difficulty has been over-come.

Háthí se ganná kháná

To eat sugar-cane with an elephant.

*i. e.*—To contend with an adversary far superior in strength, wealth, &c.

Háth ko háth pahchántá hai.

The hand knows the hand.

i. e. The money is payable only to the person whom it is owed.

Háth pair phúlná.

Swelling of hands and feet.

i. e. To be at a fix.

To be puzzled.

Hilá maut, baháná rozí.

Death from some cause, livelihood by some means.

i. e. God gives livelihood and causes death through some agency.

Hoi hai wuhí jo Rám rach rákhá.

What is ordained by God will happen.

i. e. God's will must be done.

Hilhil bent kúdárí, aur hanske bolí nárí;

Aur hanske mánge dammá; yih tinoṅ kám nikammá.

A spade in a loose handle, a woman smiling when speaking, one asking payment with a smile; all these three are bad.

Hom karte háth jalná.

Getting the fingers burnt while offering *oblations* to fire.

i. e.—To be requited with evil for good offices.

Honhár birwá ke chikne chikne pát.

A flourishing tree has smooth leaves.

i. e. A promising young man gives indications of greatness even in childhood.

Honhár hirde base, bisar jae sab suddh.

Jaise ho hotab bitá waisí upjæ buddh.

What is to happen the heart grasps, the intellect takes leave.

As fate wills, so the intellect moulds.

c. f. Man proposes God disposes.

## J.

Jab tak sáns, tab tak ás.

As long breath, so long hope.

c. f. Dum spiro, spero. While there is life, there is hope.

Jáe lákh, rahe sákh.

Let go millions, keep credit.

Jahán rúkh nahín wahán reṇḍ rúkh.

Where there is no plant, the castor-oil plant is reckoned as one.

c. f. A figure among cyphers.

Jaisá booge waisá kátoge

c. f. As you sow, so you will reap.

Jaisá desh waisá bhes.

As the country so the dress

i. e. follow the fashion of a country.

Jaisá doge, waisá páoge.

As you give, so you will get

c. f. as you sow, so you shall reap.

Jaisá karoge waisá páoge.

As you do, so you will get.

c. f. An eye for an eye and a tooth for a tooth.

Janam ká dukhiyá, nám chain sukh.

Miserable from the very birth and named Mr. Happy.

i. e. Poor at home affects the appearance of wealth abroad.

Janam na dekhá boriyá, sapne íí khát.

Having never seen a mat in the whole life dreams of a bed.

Jananí, jane to bhakt jan, yá dátá yá súr;

Ná to rahíyo bānjhní, mukh par barse núr.

Mother, give birth to son, pious, generous or brave;  
or else be barren, on thy face raining glory.

i. e. Better to be a childless *fair* woman than to be the mother of the wicked and cowards.

Jará jáwe rúi yá dúl.

Cold goes by cotton or by two.

i. e. one cannot feel cold when covered with quilt stuffed with cotton or when two persons share the same bed.

Jhúthá kháná míthe ke kálach.

To eat the leavings in temptation of sweet.

i. e. To do wrong to some purpose.

Jhúthe ká múnh kálá, sachche ká bol bálá.

The liar's face is black, the true man is prosperous.

i. e. The liar is always disgraced while the true man is always esteemed.

Jhúthe ke áge sachchá rowe.

Truth weeps before a lie,

i. e. A liar never confesses to believe a true man howsoever strongly he may tell the truth.

Jí hai to jahán hai.

Life is, world is.

i. e. One should not risk his life for worldly affairs.

World is nothing to life.

Health is wealth.

Jis ká kháwe, uská gáwe.

Sing his praises on whom you depend.

Jiskí láthí uskí bhains.

He who has the láthí (stick) has the buffalo,

c. f. Might is right.

Jisko píyá cháhe wuhí suhágin.

She whom the husband loves is happy.

i. e. The beloved is the blessed.

Jis par kripá Rám kí hoí,

Tis par kripá kare sab koí.

He who is favoured by God is favoured by all.

Jítí makkhí nahí niglí játí.

A live fly cannot be swallowed.

*i. e.* An evident truth cannot be denied.

Jitná gur dālo utná mīthā hoe.

As much sweet you will mix so much sweet it will be.

*i. e.* As much hard you will work so much you will gain.

Jitne mūnh utní bāteṅ.

As many mouths, so many words.

*c. f.* Many men, many words.

Jitní chādar ho utne hí pair phailāo.

Stretch thy legs according to thy sheet.

*c. f.* Cut your coat according to your cloth.

Jīw lewe, jīwakā na lewe.

One may deprive another of his life, but he should not deprive him of his livelihood.

Jo bhūktā hai wuh kāttā nahī.

That barks, bites not.

*i. e.* Barkers are no biters.

*c. f.* The greatest barkers bite not sorest.

Jo dhan jātā dekhiye ādhā lījiye bāṅṭ.

If you find the whole sum being lost, take half of it.

*i. e.* Be satisfied with half only, when you see the whole is being lost.

Jo garajtā hai, wuh barastā nahī.

That thunders, rains not. *i. e.* Great thunder little rain.

*c. f.* Great cry little wool.

Jo kahtā hai wuh kartā nahī.

Great boast little stuff.

*c. f.* Great promisors are small performers.

Jorū na jātā, Ishwar se nātā.

Without wife or grindstone, the only relationship is with God (said of a single person having no relatives at all).

Jo sukh cháho ápná tajo burái chár:—

Chorí, chuglí, zámíní, aur paráí nár.

If you seek for happiness give up four vices:—

Stealing, back-biting, standing security, and (flirting with) another's wife.

Jyún jyún bhíge kámlí, tyún tyún bháí hoe.

The wetter gets a blanket, the heavier it becomes.

*i. e.* The more experienced, the graver.

### K.

Kabhí náó gáí par aur kabhí gáí náó par.

Sometimes the boat is on the cart and sometimes the cart is on the boat (denoting the constant changes the world is subject to).

Kai dhan hoe nadí ke káchhe,

Kai dhan hoe gawan ke báchhe,

Kai dhan hoe paráe páe,

Kai dhan hoe sapút ke jáe.

Either wealth comes from river-side fields,  
Or wealth comes from the offsprings of cows,  
Or wealth comes from another's (gift),  
Or wealth comes from the birth of a good son.

Kakrí ká chor kaṭáí se nahín mára játa.

A stealer of cucumber is not slain with a dagger.

*i. e.* A man should not be heavily punished for a little offence.

Kále ke áge chirág nahí; jaltá.

A lamp does not burn before the snake.

*i. e.* Nothing can be done against a powerful opponent.

Kám chor.

Work stealer.

*i. e.* One that shrinks from work. Dull.



Kammal par jab pare pichhori,  
Jára bába kare chiraure.

When a covering is thrown over a blanket,  
Then father winter asks for mercy.

*i. e.* Cold can never affect if a person puts on a  
blanket with a covering over it.

Kamzori már kháne kí nisháni.

Weakness is a symbol for being beaten.

*i. e.* The weak opposed to the strong always suffer.

*c. f.* The weak trying to crush the strong.

Káne ko kána kahe, kána chirh mare.

Call one-eyed one-eyed, and he is offended.

*i. e.* A person takes ill at the mention of the defect  
he has.

Kán men tel dále haig.

Have poured oil in ears.

*i. e.* Have turned a deaf ear.

Kán par júg nahíg rengtí.

Even a louse does not creep over the ear.

*i. e.* Nothing affects him.

Kántá burá karí ká aur badrí ká ghám.

Saut buri hai chún kí aur sáhe ká kám.

Bad is thorn of karí and heat of cloudy day,

Bad is a co-wife of flour and business in partnership.

*i. e.* Even the shadow of a co-wife is as painful as the  
sharp thorns of a *karí*; and partnership in  
business is as intolerable as the heat of a cloudy  
day.

Karam lekh ná miṭe karo koí lákhon chaturái.

Lines of Fate are not effaced, try a hundred thou-  
sand arts.

*i. e.* Fate is inevitable. It is quite impossible to  
oppose it.

Kar bhalá ho bhalá.

Do good, find good.

Kare ek, bhareṅ sab.

One does, all suffer.

i. e. Want of justice in the judge.

Karegá 'so bharegá.

Who does, suffers.

Kariyá achchhar bhains barábar.

A black letter is like a buffalo.

i. e. Quite unlettered.

Kartá ustád; na kartá shágird.

Doer, a master; non-doer, a pupil.

i. e. Practice makes perfect.

Karwá karwá thú, miṭhā miṭhā hap.

Spitting out the bitter and eating up the sweet.

i. e. To reject the ills and to accept the benefits.

Kauwá chálá hans kí chál apní chál bhí bhúlá.

A crow imitating the walk of a swan forgot its own gait.

i. e. Unwarrantable assumption.

Káyá rákhe dharm.

Body keeps duty.

i. e. It is the body that preserves religious observances, and should therefore never be neglected.

Kháke paṛ raho, márke ṭal raho.

Lie down after eating and run away after beating.

Khálí Baniyá kyá kare.

Is koṭhí ká dhán us koṭhí kare.

What does an unemployed Baniya do?

Puts rice from one room into another: (denotes the ever activity of the Baniya (corn-dealer) class).

Kháo man bhátá, pahno jagat bhátá.

Eat according to your own choice, and wear according to world's liking.

Kharbúze ko dekhkar kharbúzá rang pakartá hai.

Seeing a melon, a melon takes color.

*i. e.* One copies his model: or, the model forms the character.

*c. f.* Society moulds men.

Kharí majúrí, chokhá kám.

Ready wages, good work.

*i. e.* Cash payment means good work.

Khetí kare, na banijai jáe,

Bidyá ke bal baiṭhá kháe.

(Learned persons) neither till the land nor take to trade, but by virtue of knowledge support themselves at ease.

Khoke kuchh síkhtá hai.

By losing one gets experience.

Khúṇṭe ke bal bachhrá náche.

The calf moves relying on the firmness of the peg.

*i. e.* A person shows his force or authority on the strength of his supporters.

Khutṭhál khutṭhál se nahín chúktá.

The knaves in roguery never fail.

*c. f.* The ill wind blows no body good.

Kis birte par tattá pání.

On what worth warm water, (said of a worthless man having desires for luxury).

Kis karwaṭ úṇṭ baiṭhtá hai.

On which side the camel sits.

*c. f.* Which way the wind blows.

Kis khet kí múlí hai?

Of what field is this radish?

*i. e.* He is a contemptible man.

Koí kánon kán na jáne.

Let it not pass from one ear to the other.

*i. e.* Keep it strictly secret.

Koí tápe, kisé ká ghar jale.

One warms himself, while another's house burns.

*i. e.* He is dead to another's loss.

Kúen kí maṭṭí kúen meṇ lagṭí hai.

Earth from the well is spent on the well.

*i. e.* Make both ends meet.

Kul ká dípak putra hai, mukh ká dípak pán,

Ghar ká dípak istrí, dhaṛ ká dípak prán.

Son is the light of the family, betel, that of the mouth;

Woman is the light of the house, soul, that of the body.

# L.

Lakír ke fakír.

Beggar to a line.

*i. e.* Following a trodden path: or, one who sticks to long established customs.

Lakrí ke bal bandar náche.

A monkey dances to a stick.

*c. f.* A rod for a fool's back.

Lálchí ke des meṇ bagaríyá bhukhá nahín martá.

In the kingdom of the avaricious a sharper never goes hungry.

*i. e.* Swindle plays upon Avarice easily.

Láthí máre pání judá nahín hotá.

Struck with a stick water does not separate.

i. e. Feuds can never part kins.

Lát ká ádmí bát se nahín mántá.

A man habituated to kick would not listen to reasoning.

c. f. An Oak is not felled with one blow.

Lene ke dene pare.

Had to give instead of taking.

i. e. Tables were turned.

Líkæ lík gárf chale, líkæ chale pút,

Tín chíz be líkæ chalen, sháir, singh, sapút.

The cart goes by the trodden path so does a son;

But three things do not take the beaten path—a poet, a tiger and dutiful son.

### M.

Mágh pús kí bádli aur kuára ghám,

In donon ko jo sahe kare paráyá kám.

\* The cloud of the Mágh and Pús, and the sun of the Kuár,

Whoever endures these should venture to do another's work.

i. e. He who can bear hardships can do the service of others.

\* Cold in Mágh and Pús (December and January) and heat in Kunwár (October and November) are very excessive.

Malláhi dená aur báns sahná.

Paying the fare of the boat and getting beaten with bamboos.

i. e. To pay and even then to suffer trouble.

Mál se garháí mahangí.

Workmanship costing more than the thing itself.

Man chanchal karm dariddarí.

Mind ambitious, fate poor.

- i. e. Desirous of pleasures but doomed to poverty;  
(said of a poor man who wishes to do something  
but whose means do not permit.)

Man changá to kathautí men Gangá.

If the mind is pure, the Ganges is in the tub.

- i. e. Everything depends on faith.  
c. f. Will for the deed.

Man cháhe, múrí hiláe.

Heart wishes, shakes the head.

- i. e. Although liking yet refusing.  
c. f. The 'no' is but 'yea.'

Mán ká pán bhalá.

Even a betel-leaf with grace is good.

- i. e. Even the slightest gift conferred with good  
grace is good.

Man ke háre hár hai; man ke jíte jít.

Lose heart and lose all; take heart and win.

Man ke laddú kháná.

To eat sweet-meats of *one's own liking*.

- i. e. To form imaginary schemes.  
c. f. To build castles in the air.

Man mání, ghar jání.

Heart liking, home going.

- i. e. Taking everything too easily.

Mán na mán main terá mihmán.

Own me or not, I am your guest. (Said of an  
intruder.)

Mard kí máyá, birachh kí chháyá.

Man's reputation, shadow of tree.

*i. e.* Man's reputation, like the shadow of a tree,  
lasts as long as he lives.

Mardon ká kyá nahána; 'auraton ká kyá khána.

What is a man's bath; what a woman's dinner.

*i. e.* They are soon over.

Marí bachhiyá Bámhan ke nám.

Giving dead calf to a Brahmin.

*i. e.* Giving away useless things in charity.

Már ke áge bhút bhágtá hai.

An evil spirit flies on beating.

*i. e.* The rod scares even the devil.

Martá kyá na kartá.

Dying, what cannot do?

*i. e.* What cannot a desperate man accomplish?

Or, a desperate man can do anything.

Mendhkí ko bhí zukám huá.

A frog also caught cold.

*i. e.* An insignificant person gives himself airs of  
importance.

*c. f.* A poor man falling in love with a richman's  
daughter.

Múlí apne hí patton bhárf.

Radish with its own leaves heavy.

*i. e.* As the weight of its own leaves is too much  
for the radish, so the difficulties a man labours  
under are too much for him to enable him to  
relieve others.

Múgh chúmte gál kátá.

Kissing the face, bit off the cheek.

*i. e.* Requited good with evil.

Múgh ká míthá, peṭ ká phíká.

Sweet in mouth, sour in stomach.

*i. e.* Sweet words indicate a bad mind.

*c. f.* Fair words, foul play.

Múgh lagáí domní, gáwe tál betál.

A favoured musician will sing out of tune.

*i. e.* Favouritism spoils a subordinate.

*c. f.* A pet lamb makes a cross ram.

# N.

Nách na jáne ángan teṛhá.

Knows not how to dance (and says) the courtyard  
is uneven.

*c. f.* A bad workman quarrels with his tools.

The losing horse blames the saddle.

Nadí náó sanjog.

Union by a river or a boat.

*i. e.* Meeting by chance.

Nahár múgh jo pání píye, bhuní harr jo kháe;.

Dúdh biyálú jo kare, tis ghar baid na jáe.

Who drinks water before breakfast, and takes  
parched har (Citric Myrabolan or Terminalia  
Citrina);

Who sups with milk; into his house physician  
never goes.

*i. e.* Whoever regulates his diet according to these  
instructions always keeps his health and never  
requires medical treatment



Nai jawání, mánjhá dhilá.

Fresh youth, bed shabby.

*i. e.* Indolence in the young.

Naktá búchá sab se úpchá.

Noseless, earless, highest of all.

*i. e.* One who has lost shame may consider himself the highest of the high.

Naktá jiwe bure ahwál.

Noseless lives in a miserable state.

*i. e.* A man without means or reputation is really miserable.

Nám bare, darshan thore.

Great name, little to see.

*c. f.* Great cry, little wool.

Námí chor pakrá jáe,

Námí baniyá kamá kháe,

A notorious thief is caught,

A famous trader flourishes.

(This is applied where reputation influences a thing).

Na múp se bole, na sir se khele.

Neither a word from the mouth, nor a shake from the head.

*i. e.* He is dead to all questions put to him.

Na nau man tel hogá, na Rádhá nácheví.

Neither there would be nine maunds of oil nor Rádhá would dance.

*i. e.* To put off doing a thing by laying impracticable conditions.

Nangá, sab se changá.

Naked, best of all.

*i. e.* A man having nothing is best of all, for he has nothing to lose.

Naráyan kí máyá, kahín dhúp kahín chháýá.

Divine will—here sunshine there shade.

*i. e.* Fortune and misfortune like light and darkness depend on the will of God.

Na sánp mare na lakrí tũte.

Neither kill the snake nor break the stick.

*i. e.* Come to amicable settlement.

Nau naqd na terah udhár.

Nine in cash better than thirteen on credit.

*c. f.* A bird in the hand is worth two in the bush.

Nayá naukár hiran máre.

A new servant tries to catch a deer.

*c. f.* A new broom sweeps well.

Neh se nátá.

Love makes kins.

*c. f.* One touch of nature makes the whole world kin.

Ním na mĩthĩ hoe, síñch gur ghĩ se:

Jáká jaun subháó, jái nahín jí se.

Ním never becomes sweet even if watered with molasses and butter:

Whatever one's habit, is never removed from his mind.

*c. f.* Habit is second nature.

Nit kúán khodná, aur nit pání píná.

Daily to dig a well, and daily to drink water.

*i. e.* Living from hand to mouth.

## O.

Ochhí púnjí k̄hasmae kháe.

Small purse eats up the possessor.

*i. e.* Little money gives no relief but ruins the master.

*c. f.* A small stock swallows up the owner.

Okhlí meṅ sir diyá, choṭṭṇ ká kyá ḍar?

Putting the head in the mortar, why to dread the blows?

*c. f.* In for a penny, in for a pound.

## P.

Pahile likh aur píchhe de,

Phir bhúle to mujh se le.

First write and then give,

If you forget then, take it from me.

*i. e.* There can be no errors when accounts are properly kept in a register.

Pai samán aukhad nahín, jo guṛ milá na hoe,

No medicine is so efficacious as milk if it is not mixed with molasses.

Panchṇ meṅ Parmeshwar.

God among the arbitrators.

*i. e.* The decision of the arbitrators is the dictate of heaven.

Pānchṇ uṅgaliān barábar nahín hotín.

The five fingers are not of equal size.

*i. e.* All men are not alike.

Pānch panch mil k̄jiye káj, háre jíte na áwe lāj.

If five persons connected do a thing, no shame attaches to any body, whether it succeeds or fails.

*i. e.* Responsibility is divided in what is done by a council.

Pansákhá háth meḡ.

Only a candle in hand.

i. e. It is all up with him.

Par ádhín sapne sukh náhín.

The dependents have no comfort even in dream.

i. e. A servant cannot even sleep at his ease.

Paráe dhan par \*Lachhmí Náráyana.

Lachhmí Náráyana at the wealth of others.

i. e. Feeding fat at the expense of others.

\*These words are generally pronounced by the Hindús at the commencement of eating or doing anything.

Paráí bad shagúní ke liye apní nák kaṭáná.

Cutting one's own nose to be ominous to others.

i. e. Hurting oneself to hurt others.

Pardes kales naresan ko.

Even kings have to undergo inconveniences when away from home.

Parhe Fársí bechen tel;

Yih dekho kismat ke khel.

Reads Persian, sells oil; see the caprice of Fate.

i. e. Plans fail against Fate.

Parhoge to áp ko, na máí ko na báp ko.

You will read for yourself, neither for mother nor for father.

i. e. None shares the advantages of learning.

Peṭ meḡ chúhe dauṛte haiṇ.

The mice are running in the belly.

i. e. He is very hungry.

c. f. He has a wolf in his belly.

Peṭ meḡ chúhe par gae.

The mice took possession of the belly.

i. e. Care and anxiety filled his mind.

Phúhar chalen, nau ghar hilen.

Nanny walks, nine houses shake.

i. e. A foolish person never does anything right.

Prít na jáne pí kí jít,

Nínd na jáne túti khát,

Bhúkh na jáne bási bhát,

Piyás na jáne dhobí ghát.

Love enquires not about the beloved's caste,

Sleep cares not a broken bed,

Hunger refuses not to partake of stale rice,

Thirst minds not the laundry-water.

#### Q.

Qábú sachchá, jhagrá jhúthá.

Possession true, dispute false.

c. f. Possession is nine points of the law.

Qand luten aur koelon par mohar.

Sugar wasted and charcoals sealed up.

c. f. Penny wise and pound foolish.

"Qází jí duble kyon?"

"Shahar ke andeshe se."

"Judge, why are you thin?"

"For the cares of the city."

(Said of a person who always, without any use at all, has to say something or other about the people in general).

#### R.

Rahen jhopre men khwáb dekhen mahalon ká.

Living in huts, dreaming of palaces.

i. e. Possessing low means and desiring great luxuries.

Rájá ká dán, parjá ká ashnán.

Alms of the Rájá and bathing of the subjects (are equally virtuous).

Rájá kare so nyáo, pánsá pare so dánw.

What the king does is justice, what the dice decide is luck.

i. e. Fate is inevitable.

Ráj hat, tiryá hat, bál hat.

A king's resolve, a lady's protest, and a child's obstinacy.

i. e. The protests of a king, a woman, and a child are insurmountable. They must have their own way.

Rakh pat, rakhá pat.

Honor pay, honor get.

i. e. As thou givest so shalt thou receive.

Rangrez hote to apní dárhi rangte.

Were I a dyer I would dye my own beard.

c. f. Charity begins at home.

Rog ká ghar khánsí,

Ranj ká ghar hánsí.

Cough is the root of disease,

Jest is the root of discord.

Ruche so pache.

What is to the taste is sure to be digested.

Rúp roe, bhág kháe.

Beauty weeps, fortune eats.

i. e. Merit against fortune is not prized.

## S.

Sab dhán báis paserí.

All sorts of rice at 110 seers (a rupee).

i. e. Fine and coarse at the same rate.

c. f. All tarred with the same brush.

Sab ghar matiyále chúlhe.

In all houses earthen hearths.

c. f. All are in the same boat.

Sáin ! ghorē mar gae gadhon ko raj.

Oh God ! Horses are dead and asses reign.

i. e. The times are out of joint.

Sab ko ek lakṛī hāpnā.

Driving all with the same stick.

c. f. All tarred with the same brush.

Sājhe kī handiyā chaurāhe paṭkī jāti hai.

A pot held in partnership is thrown at cross-roads.

i. e. Partnership is the source of many disputes.

Sājhe kī khetī gadhā na khāe.

Even an ass disdains to eat the products of a field held in partnership.

i. e. Anything never prospers in partnership, for each partner likes to serve his own interest.

Sāl bhar meṃ sakhī sūm barābar hojāte haiṃ.

In a year the liberal and the miser are squared.

i. e. The liberal man does not lose by his liberality, nor does the miser gain by his greed.

*Samai* paṛe parakhiye chār,

Dhīraj, dharm, mītra aur nār.

Falling in adversity test four:—

Patience, duty, friend and wife.

i. e. Misfortune is the touchstone for one's own regard to patience and duty, and for the faith of his wife and that of his friends.

Sānch ko ānch kyā.

Truth fears no fire.

i. e. Fear nothing to tell the truth.

*N. B.*—Here, there is an allusion to the ordeal of testing truth by fire. *Sītā*, the wife of *Rāma*, when recovered from *Rāvana*, was accused of faithlessness and came out unscathed from the flames of a burning fire, through which she went to prove her sincerity.

Sápp ke káṭe ká mantar hai,  
Par tere káṭe ká mantar nahín.

There is a charm for snake-bite, but not for thee.

i. e. There is no remedy to the mischief done by thee (applied to too cunning a chap).

Sápp nikal gayá ; lakír báqí rah gayá.

The serpent is gone away having left marks behind.

i. e. The thing is gone; only its shadow lingers behind.

Sáṭhā so páṭhā.

A man at 60 years of age attains youthfulness.

Sát páñch kí lakṛí, ek jane ká bojh.

The sticks of five or seven, the burden of one person.

i. e. If several persons combine, they can easily help one.

Sau bár terí, to ek bár merí.

If a hundred times be yours, then one time will be mine.

i. e. One cannot yield for ever.

Sau choṭ sonár kí to ek choṭ lohár kí.

One hundred strokes of the goldsmith and one of the blacksmith.

i. e. If one wins hundred times, he is sure to yield at last (to some one who is stronger).

Sau ká múnḥ to khák se nahín bhará játá ; ekká múnḥ to shakkar se bhará já saktá hai.

Hard to provide for hundred mouths even with dust ; though one mouth can be filled with sugar.

Sáwan ke andhe ko saḥ hará hará sújhtá hai.

One becoming blind in Sáwan (when every thing is green) sees everything green.

i. e. A person in prosperous circumstances looks on everybody as in affluence.



Ser kí sawái.

A pound and a quarter for a pound.

i. e. Well-served. And also, every oppressor has some one even to suppress him.

Sewá kare to mewá páwe.

Do service and you will get fruit.

i. e. Diligence rewards a person.

c. f. No gains without pains.

Sheron ke múph kisne dhoe hai.

Who has washed a lion's face?

(A skit at the habits of the Hindús bathing before eating).

Sídhí unglí ghí nahí nikaltá.

A straight finger brings out no butter.

i. e. An exertion is required for any result to be achieved.

c. f. Meekness is taken for weakness.

Sikhlái buddh, upráí máyá.

Tutored wisdom, schooled plans (never answer).

c. f. Coached up witnesses never win a case.

Sir bará sardár ká,

Pair bará ganwár ká.

Head is great of a chief,

Foot is great of a clown.

i. e. Noble men can work with the brain while the clowns work with the body.

Sir mundáte ole pare.

No sooner the head was shaved, than the hailstones began to fall.

i. e. Misfortune overtook his first venture.

Siyená kawwá mailá kháe.

A cunning crow eats filth.

i. e. One considering himself very prudent falls into palpable blunders.

Soke mūt aur khāke bām,  
Kis liye baid basāo grām.

If you urinate after sleeping, and sleep after eating,  
Why should you keep a doctor in the village?

Sonā jāne kase, ādmī jāne base.

Gold is tested by the touch-stone, a man by living  
with him.

i. e. The quality of gold can be known by rubbing  
it over the touchstone, but the character of a man  
can only be known by a constant intercourse  
with him.

Sone meḡ suhāgā.

Borax mixed with gold.

i. e. The person got advantage of a favourable help.

N. B.—Borax is mixed with gold to add brightness  
to it.

Sote laṛke kā gāl chūmnā.

Kissing a sleeping child's cheek.

i. e. Doing a thing for which no thanks are given.

Sowe so khowe, jāge so pāwe.

He who sleeps loses, and he who wakes gets.

i. e. The lazy lose and the active gain.

Subah kā bhūlā shām ko āwe wuh bhūlā na kahāwe.

If one misled in the morning comes back in the  
evening, he is not to be reckoned as lost.

c. f. Better late than never.

Súkhí khānsí, maut kí nishānī.

A dry cough is the harbinger of death.

Sukh kí ādhí; dukh kí sārī.

Half in peace is better than the whole in distress.

Sáp hole to bole, lagí chalnī bhí bolne.

If the winnowing fan speaks it may, but the sieve  
also began to speak.

i. e. Those who are themselves guilty must not accuse others.

c. f. Those who live in a glass-house, must not throw stones.

Sút na kapás, korí se laṭṭham laṭṭhá.

Thread nor cotton, quarrels with the weaver.

i. e. Doing anything without any reasonable pretence.

### T.

Táí donoṅ háth bajtí hai.

Clapping is done by both hands.

c. f. It takes two to make a quarrel.

Tápbá dekhe chetná, mukh dekhe byohár.

Recognition at sight of copper, dealing at sight of face.

e. i. Business is transacted face to face, or for cash.

Tan yahí, man yahí, nainan yahí subháo,

Are jawání báori, ek bár phir áo.

Body, mind and the eyes are the same,

O wild youth, come once more again.

Táṅt bájá rág bújhá.

No sooner the string (of a musical instrument) sounded than the tune was discovered.

i. e. Speech vents the thoughts.

Taṭṭí kí ár meṅ shikár.

A game behind a fence.

i. e. To play a trick under the nose.

Tavele kí balá bandar ke sir.

The evils affecting the stable, on the monkey's head

i. e. To lay one's own fault at another's door.

Telí ká kám tamolí se.

The work of an oilman from a betel-seller.

i. e. To require a person to do what he does not know.

Tel tilon hí men se niklegá.

Oil comes from the sesame.

c. f. The tax falls on the consumer.

Terhí khfr.

Hard rice-and-milk.

i. e. A difficult task.

c. f. A Gordian knot.

Thálf ke baingan.

The fruit of an egg-plant on a dish.

i. e. Fickle-minded person, sometimes leaning on one side and sometimes on the other.

Thathere thathere badlái nahín hotí.

No exchange can be effected between two brass-sellers.

c. f. When the Greek meets the Greek, then comes the tug of war.

Thore dhan men khal itráe.

Little money turns a fool.

c. f. Little fishes disport in little water.

Thothá chaná báje ghaná.

Empty gram-shell sounds much.

c. f. Empty vessels make much noise.

Thúk ke chátná.

To lick up one's own spittle.

i. e. To turn back on one's word.

Thúk lagá musri jáná.

To resuscitate mouse by applying saliva.

i. e. To impose upon.

c. f. All is not gold that glitters.

Thúkon sattá nahín santá.

Spittle cannot make dough.

c. f. Empty words buy no barley.

Tinke kī oṭ pahār.

A mountain behind a straw.

i. e. A mystery which can be solved with the slightest hint.

Tin meṅ, na terah meṅ.

Neither in three, nor in thirteen.

i. e. A person of no value at all.

Tirath gae, mundāe siddh.

Went on pilgrimage, shaved into a devotee.

N. B.—It is a custom among the Hindús to have their heads shaved when making pilgrimage to holy places.

Titas ke mūṅh Lachhmi.

Riches in the mouth of partridge.

i. e. Every thing depends on the will of some one else.

N. B.—It is a Hindú superstition that if a partridge cry on the left side of a person all his wishes will thrive, but if on the right, everything will be ruined.

Titar bitar hogae.

Went to the wind.

Triyā charitra na jāne koe,

Khasam márke sattī hoe.

A woman's wiles no one knows.

Killing the husband (herself), she becomes sati.

i. e. Woman's tricks are unfathomable; she may kill her husband and then burn herself at his pyre, as is related in Singhāsān-Battisi, to prove her innocence and love of virtue, for it is only the virtuous that become Sati.

N. B.—The word, Sati, is derived from *sat* meaning the truth. It refers to an old custom of India, when a woman, a true lover

of her husband, glorying in his glory and sorrowing in his sorrow, leading invariably a virtuous life, and keeping always on the path of modesty and chastity, used to burn herself with her consort's dead body on the funeral pyre without uttering a shriek or betraying any sign of uneasiness and pain.

Tulsi, áh gharib kí Har se sahí na jae.

Tulsi, the sorrow of the poor is unbearable to God.

c. f. God marks even the fall of a sparrow.

Turt dán mahá kalyán.

Ready gift is great virtue.

i. e. Whatever you have to give, give at once (and do not promise).

### II.

Uddam bas Lachhmi, faná basáo.

Business subjugates Lachhmi (Goddess riches), fan controls air.

i. e. Trade is to money, as a fan is to air.

Uddam se diladdar ghaté.

Work diminishes poverty.

c. f. Industry is the key to prosperity.

Udhár dená, laráí mol lená.

To give a loan is to buy a quagmire.

Udhár kháe baíthe hain.

Are compelled as if by debt.

i. e. Are set upon doing a thing.

Udho ! ban se ká hót.

Udho ! All depends on fortune.

Udho ká len, na Mádho ká den.

Taking from Udho, not giving to Mádho.

i. e. Dealing with nobody.

Neither robbing Peter, nor paying Paul.

Ugle to andhá, khawo to khará.

Vomitting becomes blind, swallowing becomes a leper.

at the door of the house of the rich.

*N. B.*—Here there is an allusion to the popular belief of the snake becoming leprous by swallowing up a mole and blind by letting it go after once catching it.

Ujle ujle sab bhale, ujle bhale na kes,  
Náří nawe, na ripu ðare, na ádar kare nare.

All white things are good, but not white hair,  
Women love it not, enemies fear it not, rulers respect it not.

Uí se niklá, chúl meñ pará.

Out of the pivot, into the socket.

c. f. Out of the frying pan into the fire.

Uíte chor kotwále ðáñde.

The thief punishing the police man.

i. e. The innocent suffering at the hands of the guilty.

c. f. The accused laying fault at the door of the accuser.

Uíí áñteñ gale parín.

Intestines twined round the neck.

i. e. Brought misfortune on one's ownself.

Uñchí dukán, phíká pakwán.

Prominent shop and tasteless sweetmeat.

c. f. Great boast and little roast.

Uñghte ko ðhelte ká baháná.

To the drowsy, shoving is a plea.

i. e. An idle person transfers the blame to another even on the slightest chance.

Uñgli pakarte pahñchá pakarná.

Getting hold of the finger to grasp the wrist.

i. e. No sooner they get a part, than they try to get the whole.

c. f. Give them an inch and they will take an ell.

Uñt charhe kuttá káñe.

Riding on camel, bitten by dog.

c. f. Misfortune has long arms for the unfortunate.

Uṇṭ dūbe jāen, gadhā pūchhe, " kitnī thā ?"

Camels are drowned, the ass asks, " how deep ?"

c. f. He would bend the bow of Ulysses.

He would rush where angels fear to tread.

Uṇṭ jab tak pahār ke nīche nahīn jātā,

Tab tak balbalāyā kartā hai.

As long as the camel does not go near a hill,  
so long he boasts of his tallness.

Uṇṭ ke mūṅh ko zīrā.

A caraway-seed in a camel's mouth.

i. e. A pinch of grain to a famished creature.

Uṇṭ kī chorī, aur nihūṛe nihūṛe.

Stealing a camel, and with bent body.

i. e. Trying to conceal what cannot be concealed.

Usko patthar māre maut nahīn.

He, even if stoned, cannot die.

c. f. The cat has nine lives.

The wicked hath a long rope.

Uttam khetī, maddhim bān,

Nikhiṣṭ chākṛī, bhīk nidān.

Agriculture is the best, traffic is mediocre,

Service is bad, begging alms is the worst of all.

## W.

Waq̄t par kutiyā hāgāī.

At the nick of time the bitch going to dung.

i. e. Lingeriṅg against time.

Wuh bāt̄ koṣoṅ gāī.

That thing went miles off.

i. e. The opportunity, is lost.

Wuh bhalāmānas kaisā, jiske pās nahīn paisā ?

How can he be a gentleman, who has no pice ?

c. f. Money makes the gentleman.



Wuhí tin bíá, wuhí sásh

Three-score and sixty are the same.

c. f. Six of one and half a dozen of the other.

Wuh nar kaise jiep jiney hai byápi chintá.

How can these men live, who are preyed upon by  
cares.

## Z.

Zabán shirín, mulk girí ;

Zabán terhí, mulk bānká.

Tongue sweet, world subject ;

Tongue crooked, world rebellious.

c. f. Have honey on your tongue and money in  
your pocket.

Zabardast ká theugá sir par.

The thumb of the powerful is on the head.

c. f. Might is right. All bow to the strong.

Zabardast máre, rone na de.

The powerful beats and gives no chance to weep.

i. e. The high hold their own.

Zálim kí rassí daráz hai.

A tyrant's rope is long.

i. e. Threatened men live long.

Zámin honá dhan ká khoná.

To stand surety is to lose money.

Zámin mat ho báp ká, bhalá jo cháhe ap ká.

Stand no surety even for your father, if you wish  
well to yourself.

c. f. Never back another man's bill.

Zámin na hújiye, girah ká dījiye.

Stand no surety, give from pocket.

i. e. Better give from your pocket than become  
surety.

c. f. It is better to give than to lend.

Zan, Zamín, zar :

Tinon, jhagre ká ghar.

Woman, land, riches :

All three, root of quarrel.

Zará sá múnh, bari bari báteg.

A little mouth, strong language.

Zará zará sá kar liyá, apná pallá bhar liyá.

Collected little by little, filled one's pocket.

c. f. Many a little makes a mickle.

Zar hai to nar hai ; nahig panchhi bepar hai.

With money he is man ; without it, a featherless bird.

c. f. A man without money is not worth a straw.

Zar ko zar khinchta hai.

Money draws money.

c. f. To him that hath shall be given.

## PART V.

## MISCELLANEA.

*Aphorisms.*

Age ke din páchhe gae,  
 Har se kiyo na het;  
 Ab pachhtáe kyá hot hai,  
 Jab chiriyán chug gaín khet?

The past days have gone by,  
 You made no love to God then;  
 What is the good of repenting now,  
 When the birds have eaten away the fields.  
*i. e.* Repentance when too late is fruitless.

- (1.) Rám nám laddú, Gopál nám ghí,  
 Hari ká nám misri, tú ghol ghol pí.

The name of Rám is sweetmeat, of Gopál (another  
 name of Krishná) clarified butter.  
 Of Hari (Vishnu) sugar candy, mix these up and  
 go on eating.

*N. B.*—Children who like delicacies are persuaded  
 by the couplet to remember God.

- (2.) Rám nám shamsher pakar lí;  
 Krishná katará bándh liyá;  
 Dayá dharam kí dhál baná lí;  
 Jam ká dwará jít liyá;

Let Ráma's name be held as a sword;  
 Let Krishná be fastened as a dagger;  
 Let pity and duty serve as a shield;  
 And there will be no difficulty in conquering the  
 gates of hell.

- (3.) Sáhib merá Bániyá, banij kare byopár;  
 Bin dandí bin páltre, tole sab sansár.

My Lord is a trader, and deals in articles of trade,  
 Without beams and scales He weighs out the whole  
 world.

*i. e.* God is impartially just to all.

- (4.) Ját pánt púchhe ná koe;  
Har ko bhaje so Har ká hoe.

None should enquire about caste and creed;  
He who worships God is His servant.

*i. e.* There is no creed or caste in sight of God.

*N. B.*—The repetition of the first is attributed to a Bráhmāna, of the second to a Kshattriya, of the third to a Vaishya, and of the fourth to a Súdra, showing Bráhmāna's fondness for eating, Kshattriya's, for war, Vaishya's, for trade, and Súdra's, for not appearing low.

Ram jharokhe baith ke sabká mujrá le,  
Jaisí jiskí chakrí waisá usko de.

God sitting in a window watches all,  
And according to the work of each deals out wages.

Kankar chun chun mahal banáyá,  
Log kahen ghar merá hai;  
Ná Ghar merá, ná ghar terá,  
Chiriyá rain baserá hai.

Collecting stones, men build a house,  
And say "the house is ours;"  
The house is neither ours, nor yours,  
But it is merely a roost for birds.

*i. e.* We have but a temporary existence in the world.

Ek lakh pút, sawá lakh náti;  
Jis Ráwan ke diyá na bátí.

Hundreds of thousand sons, and a quarter more of grandsons;

Even such a Ráwan has neither lamp nor candle  
(said tauntingly of a person who boasts of his large connections; and also said of a large family becoming extinct, in allusion to the family of

Ráwan, king of Ceylon, destroyed by Ráma, king  
of Ayodhyá, *vide Rámáyana*.)

Já hí bharose soiye, dál god meṇ sís,  
Tulsi wáke kapat ko, rakhwálo jagdíś.

On whose reliance we sleep, resting the head in his  
lap,

O Tulsi, if he plays a trick the preserver is God.  
*i. e.* If the person in whom we keep confidence  
turns out treacherous, none but God can save  
us from destruction.

Bairí, baniyá, bándhuś, jwári chor, labár,  
Byabhichári, rogí, riní nagar nár ko yár;  
Nagar nár ko yár, bhúl partít na kijiye;  
Sau saugandheṇ kháe chitt ekau nahín djiye.  
Kahē Girdhar kabiráe, ek áwe angairí,  
Hit kí kahe banáe, jániyo púro bairí.

An enemy, a grain-seller, a prisoner, a gambler, a  
thief, a liar,

A lecher, a sickman, a person in debt, a whore-  
monger;

Never trust these even by mistake;  
They may swear hundred times, never mind them.

Says Girdhar the poet, that if a stranger comes,  
And feigns to be your friend, reckon upon him as  
your greatest enemy.

Purwá chale se bádli, bidhwá anjandē;  
Yih barse, wuh ghar kare; is meṇ ná sandeh.

If east wind brings on clouds and a widow applies  
collyrium to her eyes,

That will rain, and this will take to a husband;  
there is no doubt in it.

Má par pút, báp par ghorá;  
Bahut nahín to thorá thorá.

A son after the mother, a colt after the sire;

If not much, at least somewhat.

c. f. The child is father of the man.

Mákas, dákas bíte him trásá.

Musquitoes and stinging flies come after dreary winter.

Biddyá, bhúpatí, bel, triyá; yih na janen kul jât:

Nis din jo samíp rahe, táhí se lapát.

Learning, king, creeping plant, woman; these reckon upon no caste or creed.

Whoever keeps near them, they always cling to him.

i. e. Learning favors a scholar; a king enriches those who constantly attend upon him; a creeping plant always clings to the pole or any object nearest to it; and a woman loves only him who is ever by her side.

Singí, danti, aur nakhí, madpí, bhúpatí, nár;

In sab se nyáre raho, man se karo bichár.

The horny, the canine, and the feline, species of beasts, as well as a drunkard, a king, and a woman; mind that you keep aloof from all these.

#### *Games.*

**Ánkh-michaulá.**—Blindman's buff is called Ánkh-michaulá.

One among a number of boys is blind-folded, after having been selected by lot. When other players have secreted themselves the blindfolded boy is required to catch hold of any one of them; and when he succeeds the detected boy is blindfolded, and so on till the play goes on.

**Phal-bujhauá.**—One of a party of boys think of a fruit in his mind, and the rest try one by one in turn to find out what fruit he has thought of. They succeed in this by getting some clue from cross-questions. The successful lad gets then the right of con-

ceiving a fruit and calling on others to discover it; and so on, till the game, called *Phal bujhaulá* (Discovery of fruit) is over.

*Luki-lukawwal*.—In the game of "Hide and seek" if any of the boys falls, he, with a view to save himself from being caught till he rises and is able to play again, goes on warning by repeating the following rhyme:—

*Am barhe imlí barhe;  
Hamká chúe kabhí na barhe.*

The mango may grow and the tamarind may grow;  
But whoever touches me shall never grow.

*Petí-bujhaulá*.—A number of boys sit in a circle, and one of them chooses out another, about whom he hides a small object, such as *kaurí* (a shell). A third is now fixed upon to find out which boy has the hidden object. He proceeds by placing his hand over the heart of each, and names him out whose heart beats the faster as the lad having the shell. After discovery the play-thing is again secreted and the detected boy is then put to find out the hidden object; and so on to the end of the game, called "*Petí bujhaulá* (knowledge of heart)."

#### *Puns.*

##### *Batásále.*

It is an equivocal expression meaning (1) Take *Batásá* (a kind of sweetmeat made of sugar); and (2) speak out, wife's brother.

##### *Lepálak.*

This is also equivocal and means (1) Take *Pálak* (a kind of vegetable); and (2) a bought and fed slave.

##### *Má lá.*

The expression means (1) garland and (2) Bring mother.

Bahne de.

It means "Let it float away" and "give sister."

*Religious observances.*

Gayá dāṇḍe, Jagannāth, haṇḍe, Prayág muṇḍe.

Cayá tax, Jagannath kettle, Prayág shaving.

*N. B.*—At Gayá pilgrims going there to offer cakes to the manes of their ancestors have to pay a large sum to the priests for pronouncing benediction; at Jagannath they have to share cooked rice with all without any distinction of caste; and at Prayág all, young and old, have to be shaven and shorn.

Choṭī bāṛdh Kar pújá Karna chahiye;

Unless the Hindú ties the lock of hair on his head  
his prayers are not accepted.

*Riddles.*

Āp hile aur mohe hilāwe;

Uskā hīlnā mere man bhāwe;

Hāl hūl chhatiyāṅ bīch rakkhá;

Kaho sakhī sajjan, nā sakhī pankhá.

"He shakes himself and also moves me;

His shaking is much liked by me;

After moving and shaking I placed him between  
my breasts;"

"Tell, my companion, was he your Lord?"

"No, dear, only a fan."

Ek bát kī áwat hairat,

Chitṭá parbat jal meṅ tairat.

One thing astonishes me much,

How a white parbat (hill) floats in water.

Answer.—Bat (duck) suggested in the riddle.

A man in distress once went to a distance for employment, and while he was away his wife wrote to him in riddle.



"Ek más do hot haiṇ, yahán hot hai nit."

"It occurs twice in a month, but here it occurs daily" (*i. e.* Ekádasí or the fast on the eleventh of each fortnight in a month.)

To this he replied,

"Mat ghabráo, áwat hún;  
Ab Dwádas rahegi nit."

"Don't be uneasy, I am coming; then it shall ever be dwádasí." (*i. e.* Dwádasí feast, which follows the Ekádasí fast).

Ek nár do bhujá pasáre ;  
Sís nahín par pákhar dáre ;  
Jabhi áke dwáre bolí,  
Ek ká nigris, tab wuh doli.

A female has both the hands spread;  
She puts on a covering, though she has no head;  
When called at the door,  
She swallowed up one before going away.  
Answer. Doli, that means a palanquin and also going away.

*i. e.* The last word that gives the answer, is used by way of pun.

Ghar phúte ghar bah jáe ;  
Báhar phúte sab koi kháe.

Bursting forth in the house ruins the house;  
Bursting forth outside is eaten by every one.

Answer.—Phút,

There is a play on the word Phút that means discord, and a kind of melon, the former causing the ruin of families and the latter forming a delicious food.

Hár hár men wáke chhed ,  
Más rakat nahín wá men ek.

Mohe achambhá áwe aise,  
Wá meṇ jiw base hai kaise?

There are holes all over it;  
Neither flesh nor blood at all in it:  
It astonishes me much,  
How can the soul manage to live in it?

Answer.—Pinṛá, a cage.

Lál gáo khar kháe;  
Pání píe mar jáe.

A red cow partakes of grass;  
But as soon as it drinks water, it dies.

Answer.—Fire.

Múḡh bándh kḥasam par chaṛḥ baiṭhí.

Tying the mouth sat over her lord.

Answer.—Leather water-bag.

Rageṇ dikháí det haṇ, as tiriya balhín;  
Chaṭ áí paṭ paṭ gaí, piyá ko úpar lín.

The veins are visible, so void of strength is the  
female;

She came at once, lay down, and took her lord upon  
her.

Answer.—Chaṭáí, mat.

Rát bhar wuh mere sang jágá;  
Hot bhor wuh bichhṛan lágá;  
Us ke bichhṛat pháṭat hiyá;  
Kaho sakhi sajjan? Ná sakhi diyá.

"He woke with me the whole night;  
At dawn he began to forsake me;  
At his going the heart was rent;"  
"Tell, my companion, was he your lord?"  
"No dear, only a lamp."

Sáwan, Bhádóg, bahut chale,  
Aur Máḡh Pús thoṛí;

Bírbal kahe Akbar se,  
Tú bújh kahání morí.

It runs much in July and August (the rains);  
But little in December and January (dry months);  
Sayeth Bírbal to Akbar,  
"Answer my riddle."

The answer is in a pun on *morí*, the last word  
which means a "drain" and "mine."

Wuh kyá hai, jo jáke áwe nahín,  
Aur áke jáwe nahín ?  
What is it that goes never comes ;  
And comes but never goes ?  
Answer.—Youth, old age.

Sitar kyon na bajá ?  
Nári kyon na nahái ?  
Pardá na thá.

Why was not the guitar in tune ?  
Why did not the woman wash ?  
There was no Pardá.

*N. B.*—Pardá means, Screen, as well as, Flat plates  
of brass under the strings of a guitar.

*Skits.*

Biswá, bandar, agin, jal, súí, súá, sunár ;  
Hain yih das apne nahín kúfí, katak, kalár.

A prostitute, a monkey, fire, water, needle, a parrot,  
a goldsmith;

These with a back-biter, an army and a distiller, in  
all ten, should not be depended upon.

Diyá dán, diyá dán;  
Phir mánge to Musalmán.

What is given is given;  
To ask it back is to act like a Musalmán.

Jawán jogí, baid rogi, súr píthigháo,  
Kímiyágar bhíkh mánge; inheñ jin patiyáo.

A young ascetic, a diseased doctor, a warrior with a  
wound on the back,

A begging chemist and druggist; put no faith in  
all these.

Jis ká Baniyá haigá yár,  
Us ko dushman kyá darkár ?

What need has he of an enemy, that has a Baniyá  
for a friend? (wolf in a lamb's clothing).

Jitná chhotá, utná khotá.

Smaller in stature, greater in roguery.

Juá bará byopar  
Jo is meñ hár na hotí;  
Chorí bará byohár  
Jo is meñ már na hotí.

Gambling were a great  
trade had it no loss:  
Stealing were a great  
dealing had it no punishment.

Kanṭhí bāṇdhe Har mile, to bandá bāṇdhe kunda.  
If one can find God by wearing wooden beads,  
I shall tie a log round the neck.

N. B.—The mendicants in India wear necklaces of  
different kinds of wood.

Karíá Bráhmaṇa, goríá súdrá,  
Kanjá Turak, bhúr Rájput.

A dark Bráhmaṇa, a fair Súdra, a green-eyed Mu-  
salmán, and a brown Rájput are vicious and not  
to be trusted.

Káshmirí be pírí;  
Na lazzat na shírín.

The Káshmirís are faithless;  
Have no flavour or sweetness.

Khattří ká biyáh, híjre ká murdá;  
Na dikái de, na sunái de.

A Khattrí's marriage, a eunuch's dead;  
Neither seen nor heard.

Khattří putram, kabhí na mittram;  
Jab mittram, tab dagá dagí.

The son of a Khattri is never a friend;  
And whenever he becomes a friend, he means to  
play a trick.

Lambá tíká, madhurí bání;  
Dagábáz kí yahí nishání.

A long tilak (mark on the forehead) and a sweet  
voice;

These are the characteristics of the treacherous.

Na sau gundá na ek muchhmundá.

Even one hundred scoundrels are no match for one  
who has his moustache shaved.

Par khún ke chákhan háre,  
Káyastha, baid, dalál.

The eaters of other's blood are the Káyasthas, the  
physicians and the brokers.

i. e. They are relentless in wringing money

Rám Rám japná, parára mál apná.  
Taking God's name, and coveting other's property.

Ránd, sánp, Turak, au táí;  
In cháron ke lag na jáí.

A widow, a bull, a Turk, and a prostitute;  
Never have anything to do with these four.

Rāṇḍ, sāṇḍ, sīṇḍ, sanyāsī;

In se bache to sewe Kāshī.

A widow, a bull, the stairs, the mendicants;

If saved from these, one may live for worship at  
Kāshī. (Benares).

*N. B.*—Among the Hindús to pass the life in devotion at Kāshī is a religious merit; but to stay there is attended with dangers. A man may fall in love with some of the widows there, be gored by one of the Brahminí bulls that roam at large in the streets, tumble down the flight of stairs leading to the surface of the Ganges water, or be made a dupe of by any of the mendicants of the Sivite sect, who are found in numbers in the temples throughout the city.

Sau men sūr; sahas men káná ;

Sawá lákh men ainchá táná ;

Ainchá táná kare pukár,

“ Kanje se rahiyo hoshyár.”

Kanjá kahe, suno re bhái ;

“ Chuppe ke main bal bal jáí.”

A blind person is a match for a hundred; a one-eyed one for a thousand;

And a squint-eyed for a hundred thousand and a quarter;

The squint-eyed calls out,

“ Beware of one having green eyes.”

Says the green-eyed, “ Hear my friend,

The tongue-tied person is worse than all of us.”

Sunár kí khaṭáí, darzí ká band,

Mochí ká kálbút, qarzdár kí kál.

The goldsmith's polish, the tailor's button,

The shoe maker's mould, and a debtor's to-morrow,

(are excuses to put off).

Thag, Thákur, bágh, bilár  
Káyastha, baniyá, ahír, sunár.

No reliance should ever be placed upon,  
A Thug (robber), a Thákur (zemindár, land-owner),  
a tiger, a cat, a Káyastha (writer),  
A Baniyá (trader), an Ahír (milk-seller), and a  
goldsmith.

Til gur bhojan Turak mithái,  
Áge mith páchhe karwái.

To eat sesame and molasses, like a Musalmán's  
friendship,  
Is sweet at first and bitter afterwards.

*Smoking.*

Chilam Chaturbhúj; nai Náráyan;  
Huqqá Harí kí bain.

The bowl is four-armed (Vishnu has four arms);  
The steam is Náráyan (Vishnu for he sleeps in  
water); and the sound is Hari's (another name  
of Vishnu) voice.

Huqqá Har ká ládlá, rákhe sab ká mán;  
Bharí sabhá men yún phire jas Gopin men Kánh.

The pipe is the beloved of God, and pleases every  
one;

It moves in the assembly like Krishna among the  
milkmaids.

Huqqá se hurmat gaí, gaí láj sab chhút;  
Sab ká jhúthá piyat haiñ, gaí hiye kí phút.

With the smoking of pipe honor departs, and mo-  
desty forsakes;

They smoke it defiled by all, so blind of mind do  
they become.

Jis ne na pí gápje kí kalí,  
Us larke se larí bhalí.

The man that hath not smoken the hempen blossoms,  
Had better been born a woman.

N. B.—This alludes to the habit of women's being non-smokers in general, and the use of intoxicating drugs by most men.

Sádhú huqqá piyat haig, kaho kaun ke het ?  
Andar machhar kapaṭ ke, tá ko dhúán det,  
Tá ko dhúán det, nikalkar báhar áweṇ,  
Man meṇ bhae ánand ki gun Govind ke gáweṇ.

Ascetics smoke the pipe, say with what object ?  
To smoke out the mosquitoes of deception in the  
mind.

To smoke them that they may come outside,  
And leave the mind undisturbed to sing the praises  
of God.

So ke, múṇh dhoke, naháke, kuchh kháke.

After sleeping, washing the mouth, bathing and  
eating (smoking is good).

Dhúp meṇ, bhúkh meṇ, ándhí meṇ, andhere meṇ.  
In the sun, in hunger, in a storm, and in the dark  
(smoking is bad).

*Songs for rain.*

Barso Rám jharáke se:  
Burhiyá mar gaí fáqe se.

Pour down rain at once, O God :  
The old woman is dying of hunger.

V. B.—In India if there are no rains there is famine ; and hence the prayer to God generally made by the public when rains fail.

Barse já barsáe já ;  
Kaurí ser lag'e ja.

Rain and rain on ;  
Let corn be a shell a seer.





